CHURCH HISTORICAL SOCIETY

The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVIII. No. 11 | Chicago, Saturday, June 15, 1895 | Whole No. 867

Rev. R. C. Mallock, 1924 Olesimer St.

Mrs. Locke (Adele Douthitt) was born in Pittsburgh, Pa.; her father was Robert Henry Douthitt, a banker and well-known citizen; he died many years ago, but the blessing of a rare and beautiful mother almost supplied both parents. At an early age she was taken to St. Louis, where she was reared amongst Southern people, and always surrounded by the best influences of the Church, although partially educated in the Sacred Heart Convent, Monticello Seminary, at Godfrey, Ill., and in the home of a beloved uncle, a man of great culture and remarkable acquirements, Mr. James W. Brown, of Philadelphia. He acted always the part of a father and counsellor, superintending Mrs. Locke's education and directing her reading. The devoted friendship of this devoted uncle, and the cultivated environment of his delightful home, influenced greatly the bent of the young mind and heart, and gave her forever high aspirations and taste for study and literature; while from her mother (well known to so many in this community as a most lovely and interesting character) she learned her devoted domestic virtues, and had her experience in philanthropy and charity. In 1859, Jan. 27th, she was married in Christ church, St. Louis, the Rev. Dr. Schuyler officiating, and went to Christ church, Joliet. Soon after, the young rector and his wife went to Grace church, Chicago, where they have been for 36 years—absolutely absorbed in, and devoted to, the interests and success of a parish which has scarcely any parallel for steady growth and peace and good will. Mrs. Locke has had a wide sphere, interesting herself not only in good works and in numberless Church enterprises, but in art and literature, taking a conspicuous part in society in and out of the parish. She has at various times held office in the Woman's Fortnightly, the first literary club of the United States; she has served in the capacity of secretary and president of the diocesan branch of the Woman's Auxiliary; and from the first has been a true friend of the Girls' Friendly Society of America. Three extensive tours have been made abroad, with unusual favors and privileges in foreign society, and many will remember her letters written from abroad, interwoven with charming personal experiences. By her extraordinary grace and energy and talent she has exerted a wide influence for good. Long may she be spared to continue and deepen the impression she has made upon the social and philanthropic life of Chicago. Mrs. Locke has stood close and unflinchingly by the side of her husband in his happiness and trials, successes and disappointments. Of their four children—three sons and one daughter—but two remain; both are married, and the family ties are tender and loving.

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The Living Church

Saturday, June 15, 1895

News and Notes

The Church Times says that in these days of testimonials and memorials, when the doctrine that virtue is its own reward has been superseded by vulgar and ostentatious methods of acknowledging the performance of duty, it is refreshing to find instances where the higher line is still preferred. The daughter of the late Earl of Selborne, Lady Sophia Palmer, hearing of proposals for starting a memorial to her distinguished father, wrote at once to say that anything of that kind was opposed to his strongly expressed wishes, for he "emphatically forbade any memorial whatever," holding, as he did, that the modern system is, in effect, "a new death tax." To those who desire to give outward expression to their love for her father, she suggests the more generous support of the cause he had most at heart. "Give all you can," she says, "to the Central Church Defense Fund." The chiefest pleasure of the closing days of his life was to hear that gifts were coming in to that fund; the most fitting memorial is the support of that cause.

UNDER the will of the late Mr. Thompson, a legacy of $25,000 is left to Hythe church, England, which will add $750 a year to the income of the vicar. The alms houses also benefit under the will to the extent of $10,000, while $5,000 is devised to the Church schools of the neighboring town of Seabrooke. It is thus that our brethren of the Church of England whom God has blessed with wealth are continually exhibiting their love for the Church and their solicitude that its work may continue to bless generations after their own time.

THE following, which we find in an English paper, is suggestive of the change which is coming over the spirit of some at least of the Scottish Presbyterian ministry: "The Office-bearers Union of Dundee" announced their annual *soiree* for Maundy Thursday, and upon Palm Sunday the Rev. C. M. Grant, a Presbyterian minister, protested from the pulpit against the selection of such a day for such a purpose. Upon this the ministers who attended the said *soiree* indignantly denounced Mr. Grant and his observance of Holy Week. Mr. Grant in reply said: "That Thursday night, not because it was the eve before Good Friday, but because it was the anniversary of the Lord's agony, was to him one of the most suggestive and, because of its suggestions, most sacred of the Christian year; and if there was one evening of the 365 on which social festivity was unfitting, unbecoming, or indecent, it was on that evening. To engage in gaiety on the anniversary of the very hours of the agony could not but be repugnant to right Christian feeling, and it would better become a Christian minister to express his 'pain' at that sight than at the action of him who protested against it."

LORD ROSEBERY is the English Premier, the actual ruler of Great Britain. He is the trusted leader of the dissenters, secularists, agnostics, and advanced radicals of all sorts. His government will probably be best known in history for its attacks upon the ancient constitution of England and its hostility to the Church. He is also a great turfman. Last year he won the Derby, which in England appears to confer a distinction fully equal to that of occupying the highest office in the State. But as if the double renown thus attained were not enough, this year he has again won these historic races. It was reported that last year his lordship netted $85,000 by his successes on the turf. What his gains may be this year through this lucrative pursuit remains to be seen. The more religious among his followers were somewhat scandalized last year at this peculiar form of notoriety, but stifled their objections in consideration of his attitude towards the Church. Mr. Balfour, the leader of the opposition and prospective Prime Minister, has also added to his reputation as a statesman another sort of renown. He has produced a work entitled "The Foundations of Belief," which is described as "epoch-making," and is accounted by theologians of high rank as worthy of a place beside the immortal work of Bishop Butler. By his success in the double capacity of statesman and theologian, Mr. Balfour reminds us of Mr. Gladstone; but there is a stability and consistency about him which have been wanting in the case of the elder statesman, and which promises well for his future services both to Church and State.

THOSE absurd people who call themselves "Christian Scientists" (though why "Christian" or why "Scientists" we have never been able to make out) have been holding a convention in Chicago. Among many novel ideas enunciated at its meetings we happened upon a ("scientific"?) explanation of cyclones, as the tornadoes which sometimes visit parts of the West and South are popularly called. The theory was that they are entirely due to "the inharmonious thoughts" of the people where they occur. One of the city papers suggested that these destructive storms often take place in regions so sparsely settled that it is hard to understand how any amount of "inharmony" could produce more than a mild breeze. In fact, the tracks of the hurricane have often been found in the uninhabited forest. On the other hand, great cities, where the largest possible conflict of thought is perpetually existent, have rarely been visited by these phenomenal storms. If the theory were true, it is hard to understand why every city in the world has not been long ago blown into space. But this is only one among the many childish absurdities seriously uttered before an assembly of people who had every outward appearance of beings endowed with reason.

THE English mission in Corea, under the care of the S. P. G., was founded six years ago by Bishop Corfe who voluntered to go out upon what seemed a forlorn hope. The second triennial festival of this mission was held in London on SS. Philip and James Day. Thus far the mission has been engaged in laying foundations. The Bishop has had but three clergymen under him, and the language had to be learned, the customs of the people studied, and a centre established. One of the missionaries, speaking at the meeting, said that the mission had three good things: First, it had Bishop Corfe; second, an excellent hospital work has been established; third, a band of Sisters, whose work is beyond all praise. Mrs. Bishop, formerly Miss Bird, the celebrated traveler, proposes to build and present to the mission a hospital for women to be managed by the Sisters. In England an association for prayer and work for Corea has been for some time in existence, which is a great source of strength and encouragement to the mission. In view of the recent changes, which will henceforth make Corea much more accessible, this heroic work is likely to attain ere long an importance which was hardly anticipated six years ago.

THE new Bishop of Hereford distinguished himself in the recent debate on Welsh Disestablishment in the Upper House of Convocation, by defending again the government measure on that subject. As he was in a minority of one among the bishops, he deserves credit for his courage. But in point of logic and consistency little can be said. He observed that it was difficult to arrive at any trustworthy conclusion on the basis of statistics, and then proceeded to assume that the Church in Wales was in a minority. It was just, he considered, that the majority should have their will, with more of the same familiar justification for taking away the property of the Church. It seems to many that in taking this position, Bishop Percival is attacking the principle of his own appointment. He has become Bishop of Hereford by favor of the Crown, without reference to the choice of the people of his diocese. Since the cause he advocates would affect disastrously the prosperity of many parishes in that diocese, it is extremely improbable that his appointment represents any approach to "the will of the majority" of those who have been placed under his spiritual authority.

ARCHDEACON DENISON, who has been in holy orders for sixty-three years, and has been Archdeacon of Taunton for forty-four years, was unable to hold his visitation at Taunton the last week in April. His charge, which was read by Prebendary Askwith, rural dean of Taunton, dealt with indifferentism and compromise in respect of religion, the New Criticism, and the assault upon the Church in Wales. He said the House of Lords was now left to fight the battle of the Church.

The Board of Missions

At an adjourned meeting, Tuesday, June 4th, 1895, there were present four bishops, 11 presbyters, and eight laymen. The Rt. Rev. Dr. Niles was called to the chair, which he presently resigned to the Rt. Rev. Dr. Doane, vice-president.

The Board proceeded immediately to the business of the session, the consideration of the appropriations. The treasurer stated that $15,000 was still required to make up the deficiency, and that that sum was absolutely necessary since large pledges amounting to $50,000 are conditioned upon the whole $100,000 being secured. Whereupon it was

Resolved, That in view of the encouraging report of the receipt of pledges and cash toward the deficiency of $100,000 and the many earnest expressions of desire that the appropriations be not reduced, the Board deems it expedient at this time to make the appropriations for the first three months of the new year, trusting that the sum still required may soon be received in order that the appropriations may be extended for the remainder of the fiscal year.

This being the basis of action, further resolutions were adopted making appropriations for Domestic Missions, (including work among the Indians and the colored people), and for Foreign Missions, for the first quarter only of the new fiscal year, at the annual rate of $451,551.

Letters were received from two of the bishops having domestic missionary work under their jurisdiction requesting action which was taken.

The three following resolutions were unanimously adopted:

Resolved, That the missionary bishops be respectully requested, in making their reports for this year, to give such particulars as will inform the Board of the state of the Church within their respective jurisdictions.

Resolved, That with a view to laying before the Church a complete statement of the general missionary work, the bishops of those dioctses which are aided by the Board's appropriations be and are hereby requested to report up to the 30th of June the state of the Church, so far as aided by this Board, within their respective dioceses, and that those bishops who have work among the Indians or the colored people, will give particularly the facts touching those departments.

Resolved, That, in accordance with the desire of the Church, all bishops receiving aid for missionary work are respectfully requested in this General Convention year to report through the Board of Managers all contributions and gifts that they may have received for the work under their jurisdiction other than the stated appropriations of the Board

Communications were submitted from Bishops Williams, Schereschewsky, Graves, and McKim, and from several of the missionaries in China and Japan. Bishop Schereschewsky informed the Board that the sum asked for his Wen-li translation of the Holy Scriptures had been raised, and that it was his intention to proceed to China in August for the purpose of having it printed. Information was at hand from Bishop McKim that the Tokyo District Synod of the Japan Church, recently adjourned, passed several resolutions of moment among which was one requesting the Missionary Society of that Church to devote its resources to the support of missionary work in Corea. The Bishop was requested to set forth a service of thanksgiving for the ratification of peace, and a committee was appointed to send a letter of fraternal greeting to the Christians in China. The Missionary Board of the American Church was respectfully requested, if possible, to send missionaries to the newly acquired provinces of Formosa and Manchuria.

The Church Abroad

The Rev. William Moore Richardson, M. A., vicar of Ponteland, Newcastle-on-Tyne, has been nominated by the Universities' Mission to the vacant Bishopric of Zanzibar.

The death is announced of the Rt. Rev. Dr. Suter, who from 1866 to 1891 was Bishop of Nelson, New Zealand. Bishop Suter was educated at Trinity College, Cambridge, and was ordained in 1855.

New York City

At St. Bartholomew's church, the rector, the Rev. Dr. David H. Greer, preached the baccalaureate sermon before the graduating class of Columbia College, on the afternoon of Trinity Sunday.

At Grace church, the Rev. Dr. Geo. R. Van De Water preached to the members of the 7th Regiment N. Y. N. G., on Whitsunday, taking for his text, "Ye stand this day, all of you, before the Lord your God, your captains, your elders, and your officers, with all the men."

The patients at the Metropolitan Hospital, on Blackwell's Island, enjoyed an unusually attractive service on Whitsunday, through the forethought of the Rev. C. W. de Lyon Nichols. The chapel was beautifully decorated for the occasion with red, relieved by a number of white doves suspended from the ceiling.

At the service of the Sons of the American Revolution at St. Luke's church, Whitsunday, the preacher was the Rev. Dr. Edward A. Bradley. The musical services were under the direction of Mr. John W. Carpenter. The service committee consisted of Gen. F. P. Earle, Col. Frederick D. Grant, son of the late President Grant, and Mr. Stephen M. Wright.

The City Mission Society has lost by death one of its oldest missionaries, the Rev. Wm. G. French, who for 23 years has been stationed at Blackwell's Island. He was a graduate of Trinity College in the class of '37, and of the General Theological Seminary in the class of '42. At the time of his death he was 81 years old.

By the act of the State Legislature, duly approved June 6th, by Governor Morgan, the towns of Westchester, East Chester, and Pelham, in the archdeaconry of Westchester, are annexed to the city of New York. This may compel some readjustment of the ecclesiastical boundaries between the archdeaconries of Westchester and New York.

The 6th annual commencement of the Teachers' College, affiliated with Columbia College, took place Thursday, June 6th. There were 36 graduates. An address to the graduates on "The vocation of a teacher," was delivered by the Rev. Dr. Geo. R. Van De Water, chaplain of Columbia. President Hervey presented the diplomas.

The senior class of Barnard College gave a reception on Friday afternoon, May 30th, the final examinations being over. The closing exercises of the college were held Saturday, June 1st, and the commencement exercises are being held jointly with those of Columbia College during the present week. The entrance examinations began Thursday, June 13th, and a large freshman class in the autumn is expected.

The commencement exercises of St. Mary's School were given on Tuesday morning, June 4th. There was a large graduating class, and the standard of the literary and musical features was as high as we have been led to expect by the past events of a similar nature at this school. A large company of friends were in attendance and appeared to enjoy the exercises greatly. It was unfortunate that Miss Maude Fowler, whose work on the violin was so excellent last year, was prevented from taking her part on this occasion by a sudden death in her family. Bishop Potter was present and made an address to the graduates.

The trustees of Columbia College met Monday, June 3rd. Among those present were Bishops Potter and Littlejohn, the Rev. Dr. Dix, and most of the lay members, including President Low, LL. D. The committee appointed to report what action should be taken in acknowledgment of President Low's gift of the new library, already announced in the columns of THE LIVING CHURCH, recommended that a suitable tablet, expressing the appreciation of the trustees, should be put in the library building; and it also recommended that a new professorship be established to be known as the "Seth Low professorship of American History." Both recommendations were unanimously adopted, and the president was authorized to nominate the first incumbent of the professorship. In recognition of the gift of Mr. W. C. Schermerhorn, the committee proposed that the building to which his gift is applied, should be designated "Schermerhorn Hall." Following a precedent which now seems likely to be firmly established, the trustees invited Mr. Schermerhorn to sit for his portrait, to be placed in the library with the portraits of former officers of the college. The committee also made acknowledgment of Mr. F. A. Schermerhorn's gift of the Townsend library of war records. The president reported a gift of $15,000 from an anonymous friend, for the purchase of books for the university library. The same individual last year gave $20,000 for a similar purpose. The committee on building and grounds reported that the opening of 116th st. was completed, and that rapid progress was being made toward preparing the grounds for commencing the construction of the new library building, which it was decided should be built of Indiana limestone. The committee, composed of representatives of Columbia, Yale, Johns Hopkins, Princeton, and other universities and colleges, to prepare a scheme for a uniform academic costume to be worn on all official occasions, reported a statute to be adopted by all these institutions, similar in form to one that has long been in use in Columbia. This provides for the usual form of black silk gown of the University of Oxford, the lining of the hood varying in color to correspond with the colors of the universities. The different faculties are to be indicated by the binding or edging; arts and letters being indicated by white, theology by scarlet, law by purple, medicine by green, philosophy by dark blue, science by gold yellow, fine arts by brown, and music by pink. Various appointments were made, and a vote of thanks was tendered Messrs. Chas. A. Dana and W. J. Walter for the gift to the library of valuable Oriental manuscript.

It is announced that St. James' church and the church of the Holy Trinity (42nd st.) will soon consolidate. The Standing Committee of the diocese met on the afternoon of Thursday in Whitsun week, June 6th, and ratified the steps the vestry of each church has quietly taken. The new parish will retain the name of St. James, and the united congregation will worship in the present edifice of St. James. The property of the church of the Holy Trinity will be sold, as already mentioned, though whether to the N. Y. Central railroad remains to be seen. The Rev. Dr. E. Walpole Warren, the present rector of the church of the Holy Trinity, will be the rector, and the Rev. Dr. Cornelius B. Smith, who for 28 years has been rector of St. James' church, will be rector *emeritus*. Under the arrangement by which the consolidation has been effected, each of the parishes will have an equal number of representatives in the vestry, and the common interests will be equally divided. It is a part of the agreement that a mission church shall be built in some crowded quarter of the east side of the city, which will take the name of the Holy Trinity, thus preserving the name of the church which will merge itself with the older parish of St. James. The consolidation of the two churches will go into effect Nov. 1st, next, at which time the doors of the present church of the Holy Trinity will be closed. It is understood that both of the rectors are strongly in favor of the union, as it will be a strong parish with two congregations, one of the latter being in the needy mission district where St. James' has already begun work among the poor. The sale of the valuable property of the church of the Holy Trinity is not in consequence of the losing ground of that parish, but because the quarter of the city in which it is situated has already such full provision for the services of the Church. Such parishioners as may not find it convenient to follow to St. James' church, can easily find a Church home near by; St. Bartholomew's is but a block away, with St. Ignatius and the church of the Heavenly Rest close neighbors. St. James' church was organized in 1810, and originally worshiped in a church at Lexington ave. and 69th st. The church of the Holy Trinity was established in 1867, for the Rev. Dr. Stephen H. Tyng, who was its first rector. The edifice covers an exceedingly valuable plot of ground at the corner of Madison ave. and 42nd st., near the Grand Central depot, with a chapel extending through to 43rd st. It was the place of meeting of one of the recent General Conventions of the Church. The combined parish has a fine future before it, and its corporation will be one of the wealthiest and most powerful in the city.

GENERAL THEOLOGICAL SEMINARY —The closing exercises of the graduating class were held Wednesday, June 6th, in the chapel of the Good Shepherd. The procession of vested clergy and gowned students proceeded from the library to the chapel. After devotions, essays were read by members of the graduating class as follows: Thomas Cole, of the diocese of Michigan, on "The Office of Greek Philosophy;" Wm. Reese Scott, of the diocese of New York, on "The relation of Church and State in the Holy Roman Empire," Geo. Gunnell, of the diocese of Pittsburg, on "Morality and Religion." Diplomas were presented to the graduates, and the degree of Bachelor of Divinity was awarded to Messrs. L. T. Cole, A. H. Grant, C. M. Murray, W. R. Scott, and W. J. Wright. An address to the graduates followed. The following former graduates, now in priests' orders, received their diplomas of the degree of Bachelor of Divinity, the Rev. Messrs. C. N. Shepherd, L. Schuyler, R. R. Atkinson, A. B. Floyd-Jones, G. G. Merrill, H. Shipman, F. A. McMillan, Kemper Bocock, and E. W. Jewell. The degree of Doctor in Divinity was conferred upon the Rev. Philander C. Cady, professor of ethics and the evidences of Christianity. After the close of the exercises an informal reception was held in the library. The Ven. Albert St. John Chambre, Archdeacon of Lowell, diocese of Massachusetts, and Prof. Eggleston, of Columbia College, have been elected members of the board of trustees to fill vacancies caused by the death of the Rev. Dr. Henry A. Coit, of St. Paul's School, Concord, N. H, and Prof. Henry Coppee, LL. D., late president of Lehigh University. According to the annual report of the standing committee of the seminary, the affairs of the seminary are in a most prosperous condition. At the meeting of the trustees some discussion took place regarding the offer of the church of the Annunciation to pay over its remaining funds to the seminary, but no action affecting the matter was reached.

The 63rd annual reunion of the alumni was held on Tuesday, June 4th. There was a celebration of the Holy Communion for the alumni in the chapel at 8 o'clock. At 10:30 the business meeting was held in Sherred hall, and by noon had completed its usual work. Adjournment was then made to the chapel, where a large number of the alumni listened to the brilliant essay of the Rev. W. B. Frisby, of Boston, on "American Christianity of the Nineteenth Century." The alumni dinner at Clark's at 2:30 P.M., was unusually well attended. Speeches were made by the president of the association, the Rev. Dr. Van Rensselaer, by Rev. Profs. Riley and Richey, by the Rev. Messrs. C. A. Jessup, Alban Richey, J. M. Page, and Canon Knowles. The health of the Very Rev. E. A. Hoffman, D. D., dean of the seminary, was proposed and drunk standing. The dinner concluded with the doxology.

Philadelphia

The State Legislature has passed a bill giving the sum of $4,000 to St. Christopher's Hospital for children; this amount in lieu of the $10,000 asked for.

The Board of Trustees and the Board of Overseers of the Divinity School convened in annual session on the 5th inst. There was no change in the personel of either body, with the exception of the election of William Hill and Chas. M. Lukens as trustees, and the addition of four members to the Board of Overseers, viz, the Rev. S. C. Hill, Messrs. W. Bennett Whitney, John Marston, and P. R. Stetson, of Reading.

Open-air services have been held for some years in various parts of the city by sectarian missionaries. The Church is now about to institute street preaching, and the Rev. L. Caley, rector of the church of the Nativity, was announced to address wayfarers at 9 P. M., on Sunday night, 9 h inst., at the corner of 9th and Spring Garden sts., near a station of the Reading elevated road.

At St. Mark's church, Locust st., there were three Celebrations on Whitsunday, the latter one being a solemn High Celebration, preceded by a procession of the clergy and choir, singing "*Veni, Sancte Spiritus.*" The celebrant was the Rev. Guy L. Wallis, and the sermon was preached by the rector, the Rev. Dr. A. G. Mortimer. The music by the vested choir, under the direction of Mr. Minton Pyne, was the same as on Ascension Day—Mozart's 1st Mass in C—except that at the offertory Atwood's "*Veni, Creator Spiritus*" was rendered. The altar was beautifully decorated with red flowers.

The Southwest Convocation met on Monday in Whitsun week, in Holy Trinity parish house, the Rev. Dr. W. N. McVickar presiding. Reports were presented from the different missions. All the old officers were re-elected; and the committee on apportionment consists this year of the Rev. Drs. S. E. Appleton, A. G. Mortimer, and Mr. George C. Thomas. It was agreed to endeavor to raise the sum of $3,000 for the ensuing year.

The annual parish festival of the church of the Annunciation, the Rev. Daniel I. Odell, rector, was observed as usual on Whitsunday. There were several plain Celebrations during the early morning hours, and a solemn high celebration of the Holy Eucharist at 10:30 A. M., with procession. The principal music rendered by the vested choir at this service was from Farmer's Mass in B♭, the *Credo* being from Gounod's "St. Cecilia," and Webbe's "*Veni, Sancte Spiritus*" at the offertory. There was a children's service at 3 P. M., and solemn Evensong with procession at 8 P. M.

The Rev. Alexander H. Boyle, a priest of the diocese of North Carolina, but for several years a resident of this city, entered into life eternal on the 6th inst., in the 73rd year of his age. He was a native of Scotland, where he was also educated. He was a linguist and a very fine Greek scholar. He came to the United States about 27 years ago, and was in charge of parishes at Eckley and Shamokin, Pa. He passed some time in Canada and four years in Mexico in Church work; and returning to this country, settled in this city, and has supplied churches in Camden and other points in New Jersey, as well as in Pennsylvania. Last winter, in going to Camden to conduct services there, he had his feet frozen. After a long period of intense suffering, blood poison supervened with a fatal termination.

The late George Leib Harrison, LL.D., was a prominent Churchman, and several times a lay deputy to the General Convention of the Church. He was also the active president of the State Board of Charities, and the prime mover in taking the insane poor from alms houses, and in establishing the different State asylums for those unfortunates. His family has erected one monument to preserve his name from oblivion in the splendid Harrison memorial house of the Episcopal Hospital, of which institution he had been for many years a manager; and now his son, Charles C. Harrison, who, for the past year, has been acting Provost of the University of Pennsylvania, was on the 4th inst. elected as Provost of that time-honored institution, and has presented to the trustees the sum of half a million dollars, to be known as the "George L. Harrison foundation for the encouragement of liberal studies and the advancement of knowledge." At the same meeting, the trustees elected three chaplains of the University for one year from Sept. 1, 1895: one of these is the Rev. Thomas A. Tidball, D.D., in succession to the Rev. Leverett Bradley, whose term will then expire.

The 30th anniversary of the Associate Alumni of the Divinity School was celebrated on the 5th inst. at Alonzo

Potter Hall. From the original number of 22, the association has grown to a membership of over 200 clergymen (including Bishops Hare and Whitehead), now actively engaged in the ministry. The services began with a celebration of the Holy Eucharist, the Rev. Joseph L. Miller, celebrant. The sermon was preached by the Rev. Richard L. Howell, class of '82, now rector of St. Margaret's church, Washington, D. C., from the text, Heb. xii: 27. At noon, there was a special business meeting, held in the library room, when the Rev. Messrs. Arthur C. Powell, of Baltimore, Md., and Simeon C. Hill, of Mt. Airy, Philadelphia, were nominated to the Board of Overseers as the alumni's representatives. The annual meeting of the alumni convened at a later hour, when the following officers were elected for the ensuing year: President, the Rev. J. L. Miller; vice-presidents, the Rev. Messrs. G. Woolsey Hodge, Arnold H. Hord, and John B. Van Fleet (rector of St. Paul's, Creston, Iowa); secretary, the Rev. H. F. Fuller; treasurer, the Rev. H. M. G. Huff. The executive committee consists of the Rev. Messrs. W. M. Harrison, S. Lloyd Gilberson, Martin Aigner, and H. A. F. Hoyt. The Rev. Messrs. J. N. Koehler, F. C. Hartshorne, and E. C. Belcher were elected members of the associate alumni. It wss stated that the Board of Missions had raised for the work of the Rev. Jules M. Prevost, in Alaska, through the instrumentality of the alumni, $1,711.08; amount raised by the alumni, $1,104 09. After supper was served in the dining hall of the school, the essayist of the occasion, the Rev. E. H. Porter, rector of Emmanuel church, Newport, R. I., class of '69, presented a paper on "The loyal Churchman," which was afterwards made the theme of a general discussion.

Preceded by an early celebration of the Holy Communion in the chapel of the Divinity School, the Rev. Dean Bartlett as celebrant, the exercises proper to Commencement Day at the Divinity School were held in the church of the Epiphany on the 6th inst. The Dean, the Rev. Dr. Edward T. Bartlett, presided. Theses were read as follows:—by James Fry Bullitt, A.B., on "Archbishop Theodore and the English Church;" by the Rev. John Albert Johnson, on "Faith and reason as factors in progress." The Pierre Jay prize, offered by Mrs. Elizabeth Clarkson Jay for the best essay on "Foreign missions," was awarded to Norman Van Pelt Lewis, of the class of '97, with honorable mention of Isaac Sadajore Suguira, of the same class. After a few remarks, Bishop Whitaker conferred diplomas on the following members of the class of '95: William North Robbins Ashmead, A.B.; James Fry Bullitt, A.B.; the Rev. John Albert Johnson; George Robert Miller; Morton Belknap Nash, A.M.; and Jacob Probst. The sermon was preached by the Rev. Dr. William R. Huntington, of New York City. At the conclusion of the service, a social re-union was held in the guild room. The Rev. E. H. Porter, of Newport, R. I., said it was 26 years since he had attended a meeting of the alumni; he was glad to see what was the real spirit of the institution. The Rev. Jos. N. Blanchard congratulated the institution on the work which had been done. The Rev. Leverett Bradley spoke of the gift just made by the Provost of the University. Remarks were also made by the Rev. Dr. Benjamin Watson, of the Board of Overseers; the Rev. Messrs. George C. Foley, and H. M. G. Huff. Bishop Whitaker said that the Divinity School was as good a school as any in the whole Church.

Diocesan News

Indiana

The Rev. John Hazen White, D. D., Bishop

The first annual convention under the episcopate of Bishop White, and the 58th of the diocese, was a most pleasant and harmonious one. It was preceded as has been the custom for the last 11 years, by a meeting of the Woman's Auxiliary and a conference on woman's work, which commenced in Grace cathedral, Indianapolis, with a celebration of the Holy Communion and a sermon by the Bishop, on Tuesday morning, June 4th. The Bishop spoke in appreciative terms of the devoted work of women for the Church: "I believe that if all Church work could be animated by the same spirit that characterizes the women's work, the Church would make much faster and more lasting progress. The women go on working, unheeding the petty theological disputes, caring only for the fact that it is Christ's Church doing Christ's work in trying to lift the world out of its darkness and sin. Things are out of tune when men can write their checks for $5,000 or for $100,000 for a political campaign fund, and can only give fifty cents to the Church. Women, don't spend $25 for a hat, and then say that you can only give one dollar to the Church."

The report of the diocesan secretary showed $1,902.48 raised by the women for missions, and $6,042.84 for local Church purposes.

After lunch, papers were presented and discussed as follows: "The old Church in the new land," "Mrs. A. W. Seabrease, of Fort Wayne; "Practical hints on Auxiliary work," Mrs. S. E. Perkins, of Indianapolis; "Our mission to the colored races," Mrs. J. H. W. Blake, of Lafayette; "The heroic in missions," Mrs. J. L. Ketcham, of Indianapolis; "A word about the united offering," Mrs. J. R. Nichols, of Indianapolis.

The convention met on Tuesday evening when Bishop White read his first annual address, in which he urged the erection of a permanent cathedral as a memorial to Bishop Knickerbacker, and the completion of the Home for the Aged and Orphan. He also spoke earnestly of the importance of properly sustaining the Church schools, making them diocesan institutions rather than private enterprises under diocesan patronage as has heretofore been the case. In accordance with this suggestion the convention confirmed the action of the trustees of the diocese in relieving the Rev. and Mrs. Swan of the charge of Knickerbacker Hall, and assuming its future care. A guarantee fund of at least $2,000 is to be raised to protect the diocese from any loss that may occur during the first year under the new arrangement.

The second day opened with a celebration of the Holy Communion. The committee on credentials reported, and the convention organized, re-electing the Rev. Willis D. Engle, secretary. Thanks were returned to the Standing Committee for its wise administration of the affairs of the diocese during the vacancy in the episcopate. The committees on the division of the diocese were discharged. A committee was appointed to report next year to consider the expediency of changing the time of the annual meeting. The office of archdeacon was instituted, and the Board of Missions directed to pay his salary, which has heretofore been raised by separate subscription. Liberal pledges were made for this purpose by individuals and parishes in addition to the usual missionary apportionment. *The Church Worker* is to be continued as the diocesan organ, but conducted upon somewhat different lines than heretofore.

The officers elected include: treasurer, Charles E. Brooks; Standing Committee: Rev. Messrs. E. G. Hunter, J. H. Ranger, and G. A. Carstensen; Messrs. Wm. H. Armstrong, David E. Snyder, and Wm. Mack.

Deputies to General Convention: Rev. Messrs. Alexander W. Seabrease, C. Graham Adams, D. D., J. Hilliard Ranger, and James B. Stanley; Messrs. Charles E. Brooks, John S. Irwin, M. D., LL. D., Aquilla Q. Jones, and Gilbert S. Wright.

The official acts during the year include: Confirmations, 368; clergy received, 5; clergy dismissed, 4; ordinations to the priesthood, 3; consecration of church, 1; corner-stone laid, 2.

The convention closed on Wednesday evening with the report of the Board of Missions presented by the Rev. J. Ernest Cathell, and the report of the archdeacon, Ven. Lewis F. Cole, which elicited much interest and enthusiasm.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

FORT MADISON.—The Bishop visited Hope church on the 19th ult, preaching at the morning service, which was fully choral, and afterwards confirming a class of 19, mostly adults. The Bishop was greatly pleased with the recent enlargement of the building, the Churchly and artistic appointments and arrangement of the choir and chancel, and with the harmony and zeal of the congregation. After the concluding prayer in the vestry he addressed the men and boys, expressing his gratification at finding such a large and efficient choir; he had never met one more reverent and well behaved, and believed there was possibly only one choir in the diocese that could do better work. He then gave them his benediction and prayed for God's blessing on themselves and their work in the Church. A reception was given to the Bishop by the rector at his rooms in the afternoon, which was largely attended.

Fond du Lac

Chas. C. Grafton, S.T.D., Bishop

The 21st annual council was held in St. Paul's cathedral, Fond du Lac, June 4th, and was largely attended, over 100 clergy and lay delegates being present. There were celebrations of the Holy Eucharist in St. Ambrose chapel at 6 A. M., the Rev. J. M. Raker, celebrant; in St. Augustine chapel at 7 A. M., the Rev. L. D. Hopkins, celebrant; in St. Ambrose chapel at 7:30 A. M., the Rev. E. B. Taylor, canon of the cathedral, celebrating. A choral Celebration followed at 9:30 o'clock, with Bishop Grafton as celebrant. Upon organization for business, the Rev. L. D. Hopkins was re-elected secretary, and the Rev. Hugh L. Burleson, assistant. The Bishop delivered his annual address, the two main topics being, "Broad Church Theology," and the proposed revision of the constitution and canons of the Church. Concluding with a review of the work in his own diocese, he spoke of the increase in the number of the clergy to 37, with 12 candidates for holy orders. Throughout the diocese there is a manifest growth in its temporal and spiritual condition. The new church, designed by Halsey Wood, Esq., at Tomahawk, is nearly completed. The new church at Shawano will be finished this summer. The mission house and hospital at Oneida has been opened, and is under the charge of Sister Katharine, of the Sisterhood of the Holy Nativity. The churches at Chilton and Two Rivers are partially built, and need external aid of $500 each for their completion. At Merrill two lots have been bought, and a sum subscribed for a church. At Fond du Lac, the Sisterhood of the Holy Nativity has received, as a memorial of one of their associates, the large and commodious house on Division st., which will be their permanent home. At Waupaca, a beautiful new rectory has been built. At Oneida, the Indians have begun work on their grand new chancel, with its annexed basement parish guild room, and the sum of $2,000 is in hand for its completion. In nearly all the missions improvements are to be seen. At Waupaca, Manitowoc, and Oconto, the people are making efforts to replace their small and old buildings with substantial church edifices. During the past ecclesiastical year the Bishop baptized five adults and 22 infants; delivered 62 addresses and sermons, performed one burial, celebrated the Holy Eucharist 191 times, and made a otal of 261 Confirmations.

The educational work of the diocese has been steadily advancing. In St. Paul's school for boys, and Grafton Hall for girls, secure foundations have been laid, and the diocese may well take pride in their development. A new stone building for Grafton Hall, with complete equipment, has been contracted for at the cost of about $30,000, and the school has never had so bright a prospect before it.

Massachusetts

William Lawrence, S.T.D., Bishop

The Standing Committee organized June 4th by the election of the Rev. George S. Converse, D. D., as president, and the Rev. Edward Abbott, D. D., as secretary. Dr. Converse's address is 17 Hereford st., Boston; Dr. Abbott's, 11 Dana st., Cambridge. The next regular meeting of the committee was appointed for Tuesday, Sept. 17th, at 1:30 P. M., at the diocesan rooms, Boston. Regular meetings thereafter will be held at the same place on the first Tuesday of each month, at the same hour.

At the meeting of the archdeaconry of Lowell in Grace church, Lawrence, the sum of $2,500 was appropriated for missionary work, and the following elections took place The Rev. J. W. Hyde, secretary; Mr. J. D. W. French, treasurer; executive committee: The Rev. G. W. Shinn, D. D., the Rev. J. H. Van Buren, Mr. J. W. Bird, of Auburndale, and Mr. Robert H. Gardner, of Chestnut Hill.

The Rev. M. K. Schermerhorn has been appointed by Bishop Doane as minister in charge of the summer chapel at Lake Placid in the Adirondack region, during the months of July and August.

BOSTON.—Bishop Lawrence has given $500 to the city Board of Missions; Mr. and Mrs. J. M. Sears, $1,000; Mrs. William Appleton, $1,000; and Mr. George S. Fiske, $200. The Board sent last year to the country or seaside, 2,000 children, and will endeavor to do the same this year.

The archdeaconry of Boston, which now includes the City Board of Missions, at their first meeting under the new arrangement, elected the Rev. G. S. Converse, D. D., as archdeacon, and the Rev. F. B. Allen, superintendent, at a salary of $3,000 a year. Upon the exective committee were elected nearly all the clergy of the city, excluding those resident in South Boston, so that these have no representation upon the board, and a number of laymen from the various parishes and missions. Mr. R. T. Paine, Jr., was elected secretary. Mr. Robert H. Gardner was made treasurer. The committee whose duty it will be to tax the parishes for their contributions to diocesan missions, is composed of the Rev. Drs. Lindsay, Parks, and the treasurer. It was voted that this committee make their report within three weeks, and allow the archdeaconry to accept it, without sending it direct to the clergy as heretofore. In the absence of the Bishop, who sent in a letter, and the list of nominations to be made, the Rev. F. B. Allen presided.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

The 3rd annual council convened in St. Paul's church, Petersburg, on Thursday morning, June 6th, with a large attendance of clerical and lay deputies. Morning Prayer was read by the Rev. M. P. Logan, D. D., and the sermon was delivered by the Rev. J. J. Lloyd, D. D. The Holy Communion was celebrated by Bishop Randolph. The council was declared duly organized, and routine business taken up.

At 8:30 P. M., the council met in St. Paul's church, and after Evening Prayer heard addresses in behalf of diocesan missions, by the Rev. Messrs. Wm. D. Smith, of the Norfolk convocation; Claudius F. Smith, of the Southwestern convocation; the Rev. James S. Russell, who told of the work of the colored convocation; the Rev. Wm. A. Barr, of the convocation of Danville; and the Rev. Dr. Lacy, the evangelist. The congregation was large and the music fine.

The second day's session began at 10 A. M. Friday, June 7th, with Morning Prayer. The Bishop made his address. He said that during the past year he had visited nearly every church in the diocese, the actual number of visitations being 147; one was especially interesting, that at old St. Luke's church, Smithfield, where he confirmed two persons, the grandchildren of members of the last class confirmed in the church 75 years ago. This is one of the oldest

church buildings in the State, and has recently been restored and consecrated. The Bishop, in alluding to the coming General Convention of the Church, said that there were questions to be discussed of vital importance to all. A committee had been appointed to revise the Constitution and Canons, and they had on the whole carried out their duties in a way which was highly to be commended; but they had taken the opportunity of making some innovations, which, in his opinion, were dangerous, and which were new departures, both in this country and the old. He alluded more especially to the proposed power to be given the House of Bishops as a court of appeal on matters of discipline concerning doctrine, and in taking away the consent now required from the Standing Committees of the majority of the dioceses before a bishop could be consecrated, vesting all this power in the House of Bishops. He characterized this as defeating the prime idea of the Church as the Church of the people.

The report of the Diocesan Missionary Society was read, giving an account of the work undertaken and carried out. The society has an evangelist, and 30 missionaries receive some part of their support from the society. In spite of the hard times there has been a marked increase in the offerings, and the society asked that the laity of the diocese make an effort to keep up the work in its present aggressive form.

The report of the Episcopal Fund was presented and accepted. Dr. O. S. Barten read the report of the committee having charge of the funds of the diocese.

The election of the Standing Committee resulted in all the former members continuing in office.

Reports were made on the Virginia Female Institute, Disabled Clergy Fund, and Church Building Fund.

At 8:30 P. M. a meeting was held in St. Paul's church, in the interest of foreign missions. The Rev. Dr. Carmichael preached from Matt. xxviii: 20. The Rev. I. Thompson Cole, of New York, made an address, explaining in an open, manly way, the recent difficulties of the American Church Missionary Society. An offering was then made for foreign missions, and the service was closed with benediction, and the anthem from the "Messiah," "And the glory of the Lord."

At a meeting of the Standing Committee, held May 30th, Mr. Wallace E. Rollins was recommended as a candidate for Holy Orders; for ordination to the diaconate, Messrs. Edward W. Gamble, George S. Vert, Robert W. Patton, Jno. G. Scott, and Mortimer G. Cassell; and for ordination to the priesthood, the Rev. James F. Plummer, Robert S. Coupland, Joseph B. Dunn, and Hickman S. Simmerman.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

On June 23rd, Bishop Doane will deliver the centennial baccalaureate sermon at Union College.

The Rev. Charles A. Weed, after nearly nine years' service in the Methodist ministry, has returned his credentials, and has applied to Bishop Doane for Orders in the Church.

SARATOGA.—By a bequest in the will of the widow of the Rev. Edward C. Bull, of Tarrytown, Bethesda church receives $2,000, and St. Faith School, $3,000.

CAIRO.—A Litany desk of black walnut has been given to Calvary church, the Rev. S. D. Van Loan, rector, in memory of Mrs. Maria Adams, a former communicant of this parish. The grounds about the church and rectory have been graded, making the church property the most beautiful in the town.

PALENVILLE.—A parish building, costing over $600, has just been completed. The services held here during Holy Week and on Easter Day were well attended and very encouraging.

TROY.—During the rectorship of the Rev. Dr. Williams, the project of a new church was started, and a good deal of money collected for it. Interest in the matter has now been revived, and the work of building is going forward. The mission house has been taken down and the present church moved to its site. The new building is to be erected on the old church lot. It is to be in early English Gothic style, consisting of a nave, seating 300 persons, a spacious and dignified chancel, with altar elevated seven steps from nave, ambulatory, sacristy, and choir vestry. The material to be used is brick with red sand stone trimmings. The interior will be also of brick, with open timbered roof. The plan provides for a high and beautiful spire and a small bell turret.

GREENBUSH.—The Rev. W. F. Bielby has recently taken charge of the church of the Messiah. Already there are signs of renewed life and activity. The ladies of the parish are very busy at work and expect to give early in June an entertainment in the public hall. The new Hymnal has been introduced into the church, and a choir of young people are at present rendering the musical parts of the service. The new rector has made a thorough visitation of the parish, and as a consequence the services are well attended. Much work is needed to be done, but the people, relying upon their own resources and encouraged by their rector, hope in a short time to pay all the floating indebtedness, and to raise money to put in the remainder of the new windows. About a year ago the parish received from Mrs. Van Valkenburgh and her daughters the present of a house for a rectory. This was thoroughly overhauled, and the roof raised, and now makes a very comfortable rectory. The church is a free church, supported by the voluntary offerings of the people.

New Jersey

John Scarborough, D.D., Bishop

The regular meeting of the Convocation of Burlington was held in Holy Trinity church, Delair, on Tuesday and Wednesday, May 28th and 29th. The convocation opened with a missionary meeting on Tuesday at 8 P. M. Interesting addresses were made by the dean, the Rev. C. M. Perkins, and the Rev. Dr. Hibbard. The attendance and interest manifested was very marked. On Wednesday, Morning Prayer was said at 9:30, and the Holy Eucharist and sermon followed at 11. The Bishop celebrated. The Rev. H. E. Thompson preached a helpful sermon from the text, "Christ is all, and in all," Col. iii: 2. After the usual routine business came the conference, having for its subject, "The special danger to clerical life in our day." The leader was the Rev. John F. Fenton who opened the conference with a well-considered statement of some of the leading dangers of our days. He was followed by a number of the clergy, who spoke of hindrances arising in their own experience. The convocation then adjourned, feeling that the pretty new chapel in which they were meeting for the first time, and the very apparent interest manifested by the members of the congregation, under their faithful and efficient lay reader, Mr. Ryland W. Greene, were an augury of good results in the near future.

BRIDGETON.—The Rev. R. S. Barrett, D.D., has just held a ten days' Mission in St. Andrew's church, the Rev. C. E. O. Nichols, rector. From the very beginning there was shown a marked interest in the special services, but the congregation rapidly increased till the church was taxed to its utmost capacity. The deep earnestness of the missioner quickly communicated itself to those in attendance. Immediate results are already evident, but the whole parish feels that there has been an awakening and a quickening to new and better living.

BURLINGTON.—On the Feast of the Ascension there were choral Celebrations at 6 o'clock in both St. Mary's and St. Barnabas'. It is worthy of note that in a town of the size of Burlington there were over 200 communicants at a feast occurring on a week day. After the Celebration the vested choir of St. Mary's church was entertained at breakfast by the rector, the Rev. Dr. Hibbard, and a member of the Music Committee. Two gold medals for the honor boys of the choirs were bestowed and other commendation given. Short addresses were made by the rector and Mr. Wm. D'Olier, representing the vestry. The day closed with choral Evensong at St. Barnabas' church, with sermon by the Rev. Geo. W. Harrod.

May 27th was Founders' Day at St. Mary's Hall, and also the reunion of the Society of the Graduates. These reunions are held every five years and are occasions of great rejoicing. The special service consisted of a full choral celebration of Holy Communion in the lovely chapel of the school, rich with so many holy memories. The Bishop celebrated and the office was sung with great devotion. The sermon was preached by the Rev. Dr. Fiske, of Providence, R. I., a noble setting forth of the claims of a true "higher education of women." There were present in the chancel, and assisting the Bishop, the Rev. E. H. Smith, for so many years the honored principal of St. Mary's Hall, the Rev. Dr. Hibbard, the Rev. Dr. Fiske, the Rev. Wm. P. Taylor, chaplain of the hall, and the Rev. Geo. W. Harrod, of St. Barnabas' church. Immediately at the close of the Celebration the crowning of Bishop Doane's portrait took place. The chaplain said the appropriate office and the Bishop gave the blessing at the close. Then followed luncheon which was handsomely served in the gymnasium. Chaplain Taylor acted as toast-master, and a number of short speeches were made by the visiting clergy, the members of the Board of Trustees, and other officials and invited guests. After an hour spent in social intercourse the business meeting of the alumnæ was held, at which some 200 members were present. Choral Evensong was at 7 and at 8 Miss Titcomb, principal of the Hall, gave a very spirited and well considered address on "Education," speaking at some length on the development of educational advantages for women in the past 50 years. A pleasant reception brought the day to its close. The second day was passed in routine work. The following persons were elected as officers of the Society of Graduates: Miss M. A. Steele, president; Mrs. E. D. Nelson, vice president; Miss Marion Stryker, recording secretary; Mrs. Wm. D. Hewitt, corresponding secretary; Miss Mary C. Taylor, treasurer, and Miss Mary T. Kingdon, registrar. Bishop Scarborough spoke very earnestly of his desire to make St. Mary's Hall a college for the women of the Church, where every advantage might be afforded those who wished for a full collegiate education, entirely up to the standard of modern requirements.

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

It is expected that the plans and specifications for the new building for the West Texas Military Academy, which is the diocesan school for boys, and of which the Rev. A. L. Burleson is rector, will be ready during June, and work begin immediately after the close of the term. The plan is to erect a building similar to the present buildings, 27x58 feet, the first story being intended for school and recitation rooms, and the floor above for dormitories. There will then be accommodations for 50 boarding pupils, and it is thought there will be fully that number next year.

On May 5th Bishop Johnston visited St. Philip's mission for colored people in Bradens Hall, San Antonio, and confirmed a class of 16 and received one from the Roman communion, afterwards celebrating the Holy Communion. A meeting of the congregation was held immediately after the service, to discuss steps to be taken for the admission of the mission as a parish to the jurisdiction.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

Confirmations during May: Foxburg, 9; Tidioute, 2; Warren, 22; Kane, 4; Union City, 6; Miles Grove, 2; Lundy's Lane, 4; Erie, St. Paul's, 17; St. Alban's, 12; St. Vincent's, 19; Sharon, 18; Brownsville, 17; Monongahela City, 3; Franklin, 1; Townville, 4; Titusville, 7; Oil City, 36; Red Bank, 1; Du Bois, 8; Wayne, 8; Pittsburgh—St. James', 14; St. Margaret's, 4; Smicksburg, 8.

St. Thomas' mission, Barnesboro, has received the gift of a handsome silver Communion service, from a kind friend in Philadelphia.

The Rev. Arthur H. Judge, formerly of the church of the Heavenly Rest, New York City, was instituted rector of St. John's church, Franklin, on Friday morning, May 24th, by Bishop Whitehead, who also preached the sermon, his subject being "The reciprocal duties of priest and people."

On the Sunday after the Ascension, May 26th, the annual memorial sermon before the Union Veteran Legion was preached in Trinity church, Pittsburgh, by the rector, the Rev. Dr. Arundel.

The annual service for the Prayer Book Society of the diocese of Pittsburgh, was held in the church of the Ascension, Pittsburgh, on the evening of Whitsunday. The sermon was from the text, "The taste of it was like wafers made with honey," and was an appeal by the Bishop for a greater appreciation of the beauty, dignity, and helpfulness of the Book of Common Prayer. The society was organized in 1853, and consequently has just finished its 42nd year of service. During the year last past the Prayer Book Society has distributed among the various missions of the diocese, and occasionally beyond its own borders, 1,077 Prayer Books and 950 hymnals.

SHARPSBURG.—On Saturday evening, the vigil of Whitsunday, the new chapel for the use of Trinity mission was opened with service of benediction by the Bishop of Pittsburgh. The chapel is a substantial frame structure, capable of seating about 125. It is well finished outside and in, handsomely furnished and beautifully lighted. The organ was the gift of a friend of the mission, who was a citizen of the town, but in no way connected with the mission or the Church. The font was presented by the children of the Sunday school. The Bishop was assisted in the service by the Rev. A. D. Brown, chaplain of the Laymen's Missionary League, the Rev. T. J. Danner, and the Rev. Jas. Kirkpatrick. The vested choir from St. John's church furnished the music. Trinity mission is one of the missions belonging to the Laymen's Missionary League, which was organized six years ago to do city missionary work in Pittsburgh and its suburbs. The Rev. Mr. Brown is chaplain of the league, and the various missions are served by him and 20 lay evangelists and lay readers who are associated with him. During the six years four chapels have been built and one of the missions has become a parish. There remains now but one of the original five missions without a proper building of its own in which to worship.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—A plan has been adopted by which to cancel the mortgage indebtedness of St. Luke's church, the Rev. Henry C. Swentzel, rector. The incumbrance stands now at $17,000. This it is proposed to divide into 170 shares of $100 each, the subscriptions to be paid in three installments—one quarter next St. Luke's Day, one-half next Easter Day, and one quarter on Oct. 1st, 1896, which, if the whole amount is then received, will make it possible to consecrate the church on St. Luke's Day, 1896. The plan is meeting with favor, and numerous shares have already been taken.

The report of the parish treasurer of St. John's church for the year just closed, shows a total of contributions for all objects of $11,847.42. On the 4th Sunday after Easter the Bishop made his yearly visitation, and confirmed 31 persons, who were presented by the rector, the Rev. George F. Breed.

The 20th anniversary of his admission to the priesthood was celebrated at Calvary church by the rector, the Rev. Cornelius L. Twing, on Sunday and Monday, May 26th and 27th. At the morning service the sermon referred to the occasion, while it emphasized the characteristics of a true Christian ministry. Mr. Twing was first in charge of St. Thomas', from which he was transferred to Calvary, and he has been chaplain at the public institutions. The aggregate of work at these places in figures has been: Baptisms, 1,184; Confirmations, 262; marriages, 353; burials, 828. On Sunday afternoon a united service of the Sunday schools of Calvary and St. Mark's was held at St. Mark's, where Mr. Twing began as lay reader and was three years superintendent. The venerable Dr. Haskins made an interesting address. The Bishop visited Calvary church on the evening of Sunday, and administered Confirmation to a numerous class, who were presented by the rector. The celebration was continued on Monday evening by a choral service, at which addresses were made by Mr. Twing's son, the Rev. Cornelius W. Twing, of the diocese of Pennsylvania, and by the Rev. Mr. Hester, and the Rev. Drs. Bacchus and Jones, also the Rev. Father Malone, of the Roman Catholic church of St. Peter and St. Paul. These all spoke in terms of high appreciation of Mr. Twing's earnest and faithful work during these 20 years, and to their words of congratulation he made a feeling and appropriate reply. A reception was held in the Sunday school hall, at which refreshments were served, and the rector was personally congratulated by several hundred of his congregation.

New York

Henry C. Potter, D.D., LL.D., Bishop

MT. VERNON.—A special Confirmation service was held at Trinity church by Bishop Coleman, of Delaware, acting for the Bishop of the diocese. The rector, the Rev. S. T. Graham, has arranged a special series of Sunday evening services, which began on the evening of Whitsunday. He will, in the addresses at these services, answer such questions on Church topics as may be sent him. Among the questions already sent are: "Is human reason a sufficient guide to the understanding of the Holy Scriptures?" "What is the resurrection of the body?" "What part did Henry VIII have in the history of the Episcopal Church?" "Is there probation after death?"

Newark

Thomas Alfred Starkey, D. D., Bishop

PATERSON.—The Rev. Thomas White Nickerson, Jr., son-in-law of the very Rev. Dean Hoffman, of the General Theological Seminary, closed last week an eight years' rectorship of St. Paul's church, and sailed with his family for Europe. On his return he will assume the rectorship of the church of the Messiah. Boston.

ARLINGTON.—The Rev. John Keller, in charge of Trinity church, and secretary to Bishop Starkey, while alighting from a trolley car near his home, was thrown and his right arm was broken.

BAYONNE.—An organ recital took place Tuesday of last week in St. John's church, the Rev. E. Lascelles Jenner, rector. Efforts are making to increase the organ fund.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The third festival service of the Vested Choir Guild of Syracuse was held in St. Mark's church, the Rev. W. De Lancey Wilson, rector, on the evening of Ascension Day. About 100 choristers took part, under the leadership of Charles W. A. Ball, the organist of Trinity church. The psalms and canticles were sung to Gregorian chants, and the following anthems were rendered: "The Lord is exalted," J. E. West; "O rest in the Lord," from "Elijah," contralto solo by Mrs. J. Wm. Smith; "I will not leave you comfortless," W. Johnson; "Lord, we pray Thee" (collect). Mr. George N. Cheney, of St. Mark's church, was the organist. The officers of the Guild, which is composed of the mixed choirs of Grace, St. John's, St. Mark's, and Trinity churches, are: President, the Rev. W. DeL. Wilson; secretary, the Rev. Herbert G. Coddington; treasurer, the Rev. Robert Hudson, Ph. D.

The 1st New York State Convention of the Brotherhood of St. Andrew was held in Syracuse, Saturday and Sunday, May 18th and 19th. The first day's sessions were held in St. Mark's church, where the Rev. Dr. H. R. Lockwood, the senior city clergyman, welcomed the convention on its assembling. Business meetings and conferences on "Boys" and "Enthusiasm" occupied the day. Among the speakers were John W. Wood and John P. Faure, of New York, and E. C. Denton, of Rochester. In the evening, at St. James' church, the Rev. A. S. Crapsey made an address, or series of addresses, on "Preparation of the Brotherhood man." On Sunday there was a corporate Communion in St. Paul's church at 7:30 A. M., and a special Brotherhood service at Grace church at 10:45 A. M., with a sermon by Bishop Huntington. The afternoon was spent at St. James' church, where the president, Mr. W. H. Stevens, of Watertown, conducted a Bible class, and a conference on "A definite object in life" was held. In the evening a Brotherhood service was held at St. Paul's church, the other parish churches uniting, and addresses on "The kingdom of God" were made by the Rev. H. C. Swentzel and Messrs. John P. Faure and John W. Wood. The convention was excellently managed and was a decided success.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

GENEVA.—The 70th annual commencement of Hobart College will be held Wednesday, June 26th, the date having been changed to a day earlier than usual.

BUFFALO.—On Ascension Day, Bishop Coxe held service in the chapel of the Church Home, and in the afternoon, assisted by the chaplain, the Rev. H. S. Huntington, blessed the new building, a description of which appeared in these columns when the corner-stone was laid. The reception hall and adjoining reception room were handsomely furnished by the Buffalo Benevolent Art Association, a society of young ladies under the presidency of Mrs. Latour. The children's dining room was completely supplied with furniture, table linen, and table ware, by the Shelton Memorial Society of St. Paul's parish. The white iron cots in the girls' dormitory are a gift from Ancient Landmark Lodge F. A. M., and the cots in the nursery, of brass and iron, are gifts from individuals and societies in the city parishes, each cot having a brass plate inscribed with the donor's name. The large kitchen range was given by Mr. S. S. Jewett of the Jewett M'f'g. Co. A reception was held at the Home afternoon and evening, and was largely attended by the Church people of the city.

Connecticut

John Williams, D.D., LL.D., Bishop

The Litchfield Archdeaconry was held in Christ church, Watertown, May 7th and 8th. Ten members were present. The Rev. G. H. Smith was appointed to take the treasurership of the Litchfield Archdeaconry Scholarship Fund in place of the Rev. W. F. Bielby, removed from the diocese.

The congregation of St. Peter's parish, Monroe, the Rev. Alfred Goldsborough, rector, paid off the parish debt at Easter, and had money left in the treasury.

St. James' parish, Danbury, the Rev. J. D. Skene, rector, is enjoying a vested choir, which held its first service on the first Sunday in May.

Trinity church, Southport, the Rev. Edmund Guilbert, D.D., rector, expects in the near future to have a new organ, to cost not less than $4,000.

After a rectorship of 56 years, the Rev. Benj. Yarrington gave up his active connection with Christ church parish, Greenwich, on the 2nd Tuesday after Easter. So long a term of service speaks well for both pastor and people.

The Rev. John F. Plumb, late assistant at St. John's, Stamford, entered upon his duties as rector of St. John's parish, New Milford, on the 2nd Sunday after Easter.

With reference to the disposition of the United Offering the officers of the Connecticut branch of the Woman's Auxiliary, at their meeting May 9th, took action as follows:

WHEREAS, 1st, Alaska is our only mission where the American Church makes no provision for regular episcopal visitation, and the Church cannot be properly equipped for the work with which she is commmissioned, without her chief pastor resident in the field;

WHEREAS, 2nd, The circumstances of Alaska, both geographical and numerical, are such that there is little prospect of its doing much towards the support of a bishop for many years to come, if it ever can;

WHEREAS, 3rd, The population of the country, living in small settlements, requires an itinerant missionary, and the best that the Church can provide is a missionary bishop; and,

WHEREAS, 4th, Alaska combines in itself the claims of both domestic and foreign missions, for, although coming under the first head, a large portion of its inhabitants are heathen, and of an alien race; therefore,

Resolved, That in accordance with the resolution passed by the Woman's Auxiliary at the meeting in Baltimore, Oct. 8, 1892, the officers of the Connecticut branch express their opinion that the United Offering should be used for the endowment of a specific missionary jurisdiction, and earnestly desire that the jurisdiction so specified be Alaska; this action being, of course, subject to the approval of the General Convention sitting as the Board of Missions.

BRIDGEPORT.—The vested choir of St. John's parish, the Rev. W. H. Lewis, rector, has passed its first anniversary; and this first year has been very satisfactory, as a number of important works have been well rendered. At a festival service in midwinter were given the choruses from "The Messiah," and the leading solos from the same work. On Good Friday night Stainer's "Crucifixion" was rendered with great effect; while the ordinary service work of the choir has been uniformly good. The orderly and reverent behavior of the boys in the chancel is especially gratifying. Mr. F. C. Howard is choirmaster, and Mr. J. H. Weidenhammer is organist. St. Mary's chapter of the parish guild has prepared and sent two valuable boxes during the year; one, valued at over $100, to the Rev. Alfred Kingsley Glover, at Grace church, Appleton, diocese of Fond du Lac; another, value $25, to Fannie C. Paddock, Memorial Hospital, Tacoma, Washington. The rector's chapter has likewise sent away two boxes; one, valued at $30, to the colored orphan asylum at Lynchburgh, Va., where the Rev. C. B. Wilmer superintends the work; a second, value $25, to the Rev. J. M. Bates, Valentine, Neb. The Brotherhood chapter arranged and carried out successfully a series of special services during the Sunday evenings in Lent. At the Bishop's visitation on mid-Lent Sunday, 16 were confirmed, which, with one confirmed later at Fairfield, makes 17 for the year.

The Bishop visited Trinity parish, the Rev. Louis N. Booth, rector, on the afternoon of mid-Lent Sunday, and confirmed 40; and in the evening, at St. Paul's church, the Rev. H. M. Sherman, rector, confirmed 37.

The Rev. Herbert D. Cone entered on the rectorship of Christ church about mid-winter. He is getting his work well in hand.

STRATFORD.—Christ church, the Rev. N. E. Cornwall, rector, entertained the monthly meeting of the Fairfield Co. Clerical Association on May 14th. The Rev. Dr. Lindsay, of St. Paul's, Boston, was the guest of the Association, and read a paper on the "Civic responsibilities of the clergy." After a sumptuous luncheon at the rectory, the clergy and a goodly number of the laity re-assembled, and listened to two essays. The first was by the Rev. Dr. Jones, of St. Paul's, Fairfield, on the "Spiritual training of children;" the second, by the Rev. Dr. Clark, of Berkeley Divinity School on "Catechetical instruction."

Easton

Wm Forbes Adams, D. C. L., Bishop

The 27th annual convention of this diocese, comprising the nine eastern shore counties of Maryland, convened in St. Paul's church, Berlin, Worcester Co., on June 4th, 5th, and 6th, Bishop Adams presiding. The Rev. Joseph L. Bryan, secretary of the last convention, declined re-election, and the Rev. Edward R. Rich was nominated and elected as secretary.

Reports of committees were presented and accepted, and after the transaction of other routine business, the convention adjourned till evening.

On reassembling the Bishop read his annual address which showed the affairs of the diocese to be in good shape.

At the second day's session the only matter of special importance, besides the annual election of officers, was consideration of the proposed amendments to the Vestry Act of Maryland, which had been referred to a special committee. The proposed changes were fully discussed, and after amendments were disposed of, they were referred to the chancellor with instructions to prepare them for passage by the next Legislature.

The Standing Committee was elected as follows: The Rev. Messrs. James A. Mitchell, Oliver H. Murphy, Algernon Batte, Stephen C. Roberts, and Wordsworth Y. Beaven.

Deputies to General Convention: The Rev. Messrs. Wm. Schouler, Stephen C. Roberts, Oliver H. Murphy, and Wordsworth Y. Beaven; Messrs. John S. Wirt, E. H. Brown, Gen. E. L. F. Hardcastle, and Dr. Edwin J. Dirickson.

At night regular services were held and the Rev. George C. Sutton preached.

On the third day the clerical and lay delegates of the convention went on an excursion to Ocean City, and at night the convention adjourned, after a special meeting in the interest of the Woman's Auxiliary.

Maryland

William Paret, D.D., LL.D., Bishop

WASHINGTON, D. C.—The convocation of Washington, which will include all the parishes which will form the new diocese of Washington, met on Tuesday, June 4th, at Trinity church, Archdeacon Childs presiding. The first report submitted was that of the treasurer, which showed a balance remaining of the Convocation Fund of $15.42, and of the Convocation Building Fund of $430.09. The report recommended that an auditing committee be appointed and the accounts of the treasurer closed in order that new books may be opened when the diocese shall have been established. The subject of church endowment was discussed by the Rev. Messrs. R. L. Howell, Alex. Mackay-Smith, Randolph H. McKim, D. D., and others, but no action regarding it was taken. A letter from Bishop Paret, stating that by a curious clause in the deeds of St. Paul's church, the church is not permitted to raise money without the permission of the standing committee on colored work, and asking that such a committee be appointed, was read, and at the suggestion of Dr. McKim, Bishop Paret, the Rev. Thos. G. Addison, D.D., and Mr. H. E. Pellew were selected as the committee. At the afternoon session the Archdeacon presented his report. Regarding the work of Church extension he spoke of the establishment of a church at Brookland, and the growth of a church at Langdon, on the Metropolitan Branch of the Baltimore and Ohio Railroad. A new church is to be erected at the head of Connecticut ave. Christ church has built St. Matthew's chapel in South Washington, and Zion parish, in Montgomery Co., has erected a chapel at College Park. All these extensions have been attended by gratifying success. He spoke of the work

among colored people as progressing well, and dwelt at some length upon the work being done at Port Tobacco, Charles Co., Md. In conclusion he announced the gift of two acres of ground at Colonial Beach by Prof. Melville Bell, of West Washington, which is to be used as the site of a home for indigent children, to be erected by the Daughters of the King. The following officers were re-elected: The Rev. Messrs. T. S. Childs, archdeacon; A. S. Johns, secretary, and Mr. Seymour W. Tullock, treasurer. Mr. Seymour W. Tullock submitted the report of the Building Fund, showing that it now consists of $2,043 09. In the evening, at 8 o'clock, the Rev. Alex. Mackay-Smith delivered an address on co-operative work among the churches in Washington, after which the convocation adjourned.

FREDERICK.—Bishop Paret visited All Saints' church, Sunday, June 2nd, and confirmed a class of 26 persons. On Monday evening the children's Whitsuntide celebration was held in the Sunday school room, when the rector, the Rev. Osborne Ingle, delivered an address.

SHERWOOD.—The congregation of the new All Hallow's church, which was granted permission by the recent diocesan convention to erect a church within the bounds of St. Thomas' parish, has purchased a site containing four acres on the Joppa road to Sherwood, and about one mile west of Sherwood Station, on the Northern Central Railway. The price was $1,000.

The Baltimore Local Council of the Brotherhood of St. Andrew held a meeting on Tuesday evening, June 4th, at Trinity church, Towson, by invitation of the Towson branch of the society. A business meeting was held at 5 o'clock. At night addresses were made by the Rev. A. C. Haverstick, and Mr. Duff G. Maynard, of New York. About 200 members from Baltimore were present. A lunch was served to the visitors at Grange Hall by ladies connected with Trinity church.

CATONSVILLE.—The corner stone of St. Timothy's Hall was laid 50 years ago June 1st. The Rev. Libertus Van Bokkelen, who for 20 years was rector of St. Timothy's church, was the founder of St. Timothy's Hall, which was a famous school before the war. Bishop Wingfield, of North Carolina, was a student there, as were also General Fitzhugh Lee, Major Wade Hampton, Jr., Mayor F. C. Latrobe, Judge Chas E. Phelps, ex-United States Senator Mahone, and John Wilkes Booth. The school was largely attended from the South, and the war took from it the better part of its patronage. After the war the school was closed and used as an hotel. It was burned about 20 years ago, and several years later the existing building was erected as an academy for young ladies.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

The session of the 109th annual convention, held at Lewes, June 5th, was preceded by a missionary service the previous evening, in St. Peter's church. The office was said by the Rev. W. J. Wilkie, and addresses were delivered by Bishop Coleman, the Rev. T. G. Littell, D. D., and the Rev. George C. Hall. There was a large congregation present and much interest was manifested.

Morning Prayer was said Wednesday, at 9 o'clock. Immediately after, the convention was called to order by the Bishop. S. M. Curtis was elected secretary, who appointed J. S. Grohe his assistant.

After the transaction of routine business, the convention adjourned at 10:30 o'clock for divine service. The litany was said by the Rev. H. M. Bartlett. The sermon was preached by the Rev. G. W. Dame, Jr., his text being, "Watchman, what of the night?" The Holy Communion was celebrated, the Bishop being celebrant.

The Bishop delivered his annual address. In opening he said: "The parish in which we have the privilege of assembling to-day is one of much historic interest. For considerably more than two centuries the Gospel has been preached here as this Church hath received it. It may be interesting to note that in the Eucharistic services this morning we use the same silver altar vessels which in 1773 were presented to this parish by John Penn, the grandson of William Penn."

Bishop Coleman alluded to the death of the Rev. Lewis W. Gibson, of Dover, the only priest of the diocese who died during the year, and of a number of prominent members of the diocese, among them being Col. William P. Orr, of Lewes; Mrs. Torbert, of Milford; Mrs. Ripley, of Claymont; Mrs. D. J. Cummins and William Polk Cummins, of Smyrna; John C. Bailey, of Smyrna.

Total of Confirmations for the year, 226.

In addition, Bishop Coleman confirmed in the diocese of Newark, 64; New York, 719; Pennsylvania, 106; Rhode Island, 155; making a total of 1,270. He personally baptized 13, married 5 couples, attended 5 funerals, ordained 3 deacons, 8 priests; celebrated Holy Communion 113 times, and made 322 sermons and addresses.

The Bishop spoke of the improvements made to the churches in the diocese, and of the gifts presented to a number of them. The need of a church in Wilmington for colored people was spoken of, and mention made of the generous gift of David P. Bush to the building fund.

Bishop Coleman expressed himself as being glad to report an increase in the number of persons confirmed, but thought that every effort should be made to increase the number by paying more attention to the spiritual wants of the child and beginning in religious instruction early.

After the reading of the Bishop's address, the convention heard the reports of various committees on different subjects, showing the Church work to be in a good condition.

The following deputies were elected to the General Convention: The Rev. Messrs. J. L. McKim, T. Gardiner Littell, H. M. Bartlett, and George C. Hall; Messrs. Edward G. Bradford, S. Minot Curtis, W. B. Reynolds and Dr. Nathan Pratt. The Rev. Messrs. George W. Dame, H. Ashton Henry, and Charles E. Murray; Messrs. S. Minot Curtis, and Dr. Horace Burr were elected members of the Standing Committee. William R. Brinckle was elected treasurer. It was decided to hold the next annual convention in New Castle.

Last year a resolution was presented to change the Constitution so that new parishes "receiving missionary aid" be admitted through their lay delegates to the convention. Upon presentation for action this year, it was defeated.

A resolution changing the convocation into two archdeaconries was passed. The upper one, including New Castle county, is to be called the archdeaconry of Wilmington; the lower, including Kent and Sussex counties, to be called the archdeaconry of Dover. They will each meet just before Lent and hold a joint meeting in the latter part of October.

William Luke was elected delegate to the Missionary Council to succeed John M. Newbold. The Rev. Messrs. G. M. Bond and E. K. Miller, and Messrs. Joseph Swift and Francis G. DuPont were elected as the Missionary and Educational Committee, and John S. Grohe was elected as its secretary and treasurer. The Rev. Charles E. Murray was re elected registrar.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

BISHOP'S APPOINTMENTS

JUNE

14. P. M., Ronda.
16. Wilkesboro.
19. Blowing Rock.
21. Boone.
23. Valle Crucis.
26. P. M., Elk Park.
28. Bakersville.
30. Burnsville.

JULY

3. Meeting of Board of Fellows of Ravenscroft.
4. A. M., Chunn's Cove; P. M., Haw Creek.
5. A. M., St. Paul's chapel; P. M., Candler's.
7. A. M., Cullowhee; P. M., Sylva.
8. P. M., Micadale.
9. Waynesville: Meeting of the convocation of Asheville.
11. P. M., St. Matthias' church, Asheville.
12. A. M., Leicester; P. M., St. Andrew's chapel.
14. Asheville: A. M., Trinity church; P. M., St. Titus' chapel; evening, Grace.

AUGUST

4. Murphy.
5. P. M., Bryson City.
7. P. M., St. Cyprian's chapel.
8. Franklin.
9. Nonah.
11. Highlands.
13. Cashier's Valley.
16. Brevard.
17. Bowman's Bluff.
18. A. M., Flat Rock; P. M., Hendersonville.
19. St. Paul's.
21. Calvary church.
23. Saluda.
25. A. M., Tryon; P. M., Columbus.
26. Mills' Spring.
27. P. M., Rutherfordton.
28. Shelby.
29. Lincolnton and Lincoln Co.

SEPTEMBER

1. Lincolnton and Lincoln Co.
22-25. Tarborough and Edgecombe Co.

The Holy Communion will be administered at all morning services. At all services the offerings of the people will be asked for diocesan missions. Where the intervals between the foregoing appointments are such as to allow of additional services, the Bishop will be glad to fill such other appointments, within reasonable limits, as may be made for him by the minister of the parish or congregation.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

A more than usual interest attaches to the ordination to the diaconate of Mr. Wm. L. Davis, recorded in another column. For years Mr. Davis has been a most indefatigable church worker, not only as a lay reader, but many of the buildings of the poorer missions owe their existence to him. These he not only planned, but in a large measure built with his own hands. Here is a list, which may be but a partial one: Christ church, Bluefields; Good Shepherd, Duffields; Epiphany, Okanoke; Christ Memorial, Williamstown; Spruce Run chapel; Heavenly Rest, Princeton; the addition to the Sheltering Arms Hospital; remodeled the Bruce chapel, Mercers Bottom; repairs of church and rectory at St. Albans; the Whittle chapel, Leroy, completed; built the rectory of church of the Good Shepherd, Parkersburg; enlarged rectory at Moorefield, and fitted the chancels of St. Luke's, Wheeling, and Trinity, Parkersburg, for vested choirs. And all this has been a labor of love. Now he will work at St. Mary's mission and Christ memorial, Williamstown; Grace chapel, Tavernsville, and Good Shepherd mission, Parkersburg.

Western Colorado

Wm. Morris Barker, D.D., Bishop

The Rev. Arnoldus Miller, missionary at Montrose, is supplying Ouray, 40 miles away, two Sundays in the month very acceptably.

Aspen is now supplied by the Rev. Mr. Bell.

The Rev. O. E. Ostenson, of the northern part of the jurisdiction, is building a barn with his own hands, buying a span of colts and buggy, preparatory to his long missionary journeys for the summer. His horse died on his last journey last year, making these investments and preparations necessary.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The annual meeting of the diocesan branch of the Woman's Auxiliary and of the Junior Auxiliary was held in St. Andrew's church, Ann Arbor, on Tuesday, Jan. 4th. At the opening service the rector of the parish, the Rev. Henry Tatlock was the celebrant. The business sessions were held in Harris Hall. Usual reports were made, appeals for help considered, and pledges for the next year's work secured. At the afternoon's session addresses were made by the Rev. G. Mott Williams on missionary work in the Northern Peninsula; by Miss Paddock on Church work in Mexico, and by the Rev. W. H. Morgan on foreign work. It is now 15 years since the Michigan branch of the Woman's Auxiliary was organized, and in a most encouraging address delivered by the president of the branch, Miss F. E. Adams, she called attention to the following figures, as showing what the auxiliary had by persistent and faithful effort accomplished in that time: Given in money for diocesan work, $11,862 96; for domestic, $10,283.86; foreign, $9,816.48; for general expenses, $2,012.88; total money offering, $33,976.18; 417 boxes had been sent to missionaries, valued at $28,390.18; given to general offering in 1892, $1,069; grand total, $6,3435.36.

The 61st annual convention assembled on Wednesday, June 5, in St. Andrew's church, Ann Arbor. At the opening service the Bishop was celebrant, and the sermon was preached by the Rev. R. W. Clark, D. D., from the text St. Mark viii: 36.

After the formal organization the later sessions of the convention were held in Harris Hall. The usual routine business concluded, the Bishop delivered his annual address laying stress, among other matters, upon the need of greater time given by both clergy and the earnest laity to the work of Church extension, commending highly the strong utterances of the Bishops in their recent Pastoral letter in defense of the Faith, advising as to the preparation of candidates for Confirmation, urging gifts to meet the present deficiency in our general Missionary Board, and commending by name those societies by which the work of the general Church is prosecuted. By his absence in Europe for the larger part of the year the time spent in Episcopal visitation has been much shorter than usual. Since Palm Sunday the Bishop has confirmed 785 persons, and delivered 77 sermons and addresses. Three deacons had been ordained in the last year. There are in the diocese at present ten candidates for the priesthood.

In the evening the convention sat as a Board of Missions, and considered the subject of Church growth in the diocese of Michigan. The plan of assessment on parishes for missionary work found some earnest advocates and the discussion was spirited. A resolution of the Rev. J. H. Johnson, D. D., was finally carried, by which each parish and mission is to be advised, some time before each annual convention, of the entire amount needed for missionary work in the ensuing year and its own proportionate part of this amount on a fair basis of estimate. Pledges for diocesan missions in the coming year were called for. The total amount pledged was somewhat over $6,100, being about $300 in excess of last year. Following this session of the convention the members were delightfully entertained by the members of St. Andrew's parish at a reception given in the parlors of Harris Hall.

At the morning's session on Thursday a change in the 5th canon of the diocese so as to permit women to vote for vestrymen, came up for consideration. The matter was earnestly and ably discussed, and was then referred to a special committee of two clergymen and two laymen to report next year.

Mr. H. P. Baldwin, after many years of faithful service as treasurer of the diocese, having resigned that office, Mr. Geo. H. Minchener was elected to the place. The Committee on Assessment of Parishes advocated a reduction in the size of the Convention Journal and the printing of parochial statistics only in tabular form. The former Standing Committee was re-elected.

Deputies to the General Convention were chosen as follows: The Rev. Drs. William Prall and Joseph H. Johnson; the Rev. Messrs. Thos. W. MacLean and Henry Tat-

lock; Messrs. H. C. Parke, T. H. Eaton, Thos. Cranage, and S. D. Miller.

The convention of 1896 is to be held in Emmanuel church, Detroit. Adjournment was effected late Thursday afternoon.

Southern Ohio

Boyd Vincent, D.D., Bishop

The Woman's Auxiliary of the diocese gave Bishop Vincent a beautiful sterling silver stamp box, with $50 in gold enclosed, on the 50th anniversary of his birthday, which was May 15th. The Bishop was asked to use the $50 in the purchase of some article for his own personal use that will always remind him of the day.

On the evening of May 18th, the clergy and laity of Cincinnati and vicinity gave Bishop Vincent a banquet at the Grand Hotel, in commemoration of his 50th birthday. The tables were arranged in the shape of a hollow square open at one end, and were profusely decorated with roses and fern leaves. There were 80 present, among whom were some of the most prominent and influential citizens of the Queen City. The Rev. Peter Tinsley, D D., presided, and spoke in behalf of the clergy, paying a glowing tribute to work done by the Bishop in the diocese, and assuring him of the devotion of his clergy. Hon. Channing Richards spoke for the laity. Bishop Vincent followed at some length, and his remarks were heartily applauded. Addresses were also made by General Asa Bushnell, ex-Gov. Cox, Rev. Dudley W. Rhodes, D. D., Alexander H. McGuffey, and Larz Anderson. The banquet was a beautiful tribute to the love and affection which the clergy and laity of the diocese have for Bishop Vincent.

At the late convention Archdeacon Edwards gave a summary of his year's work as follows: Traveled 14,560 miles; 121 sermons; 28 addresses; 18 Baptisms; 4 marriages; 5 burials; 38 prepared and presented for Confirmation; 1 corner-stone laid; 2 missions organized; $1,895 raised for mission purposes.

The work at Emmanuel church, Cincinnati, under the care of the Rev. Wm. C. Otte, has grown so that he has given up his other charges, and devotes his whole time to Emmanuel, which no longer draws any support from the missionary society. To the rectory has been lately added two large rooms and a hall, at a cost of some $700.

St. John's church, Lancaster, has had the gift of a very handsome elevated pulpit, made of polished brass and iron, with oak railing. The family of the late Mrs. Phœbe D. Ritchie have given to the church in memory of her, a polished brass missal desk.

The new rector of Trinity church, Hamilton, the Rev. Frederic E. J. Lloyd, has started a weekly celebration of the Holy Communion every Sunday morning at 7:30. He has also commenced the formation of a large vested choir. The vestry of the church has just purchased a handsome house at a cost of $6 000, to be used as the rectory. In every way the outlook at Trinity is most encouraging.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

The annual meeting of the Board of Directors of the Church Home for Orphan and Destitute Children was held in the rectory of St. Luke's church, Lebanon, Pa., April 30th. The old officers were re-elected, Mr. Arthur Brock taking Mr. Robt. H. Coleman's place on the executive committee. The treasurer's report showed an increase in the number of offerings from small parishes, but a general falling off in the amounts, and a probable deficiency of about $300 to the 1st of June. The salary of the Rev. Mr. Abel, chaplain and house-father, was increased by $250. Permission was also given to Miss Conklin, the present matron, to retire from the active duties of her position whenever she desires to do so, with the privilege of remaining always an inmate of the institution, free of all expense and care. After a long discussion of ways and means, the meeting adjourned.

The Reading Archdeaconry assembled in Mt. Carmel, Schuylkill Co., on the evening of Monday, May 12th. Evening Prayer was read by the Rev. Messrs. Twing, Morgan, and Sloggett. The first address was made by the Ven. Archdeacon Powers on "The origin of the Church of England, our mother organization," showing that it was founded A. D. 150, at the latest, and dates from A. D. 700 as a national body. The second address was made by the Rev. Mr. Hawkes on "The threefold ministry of the Christian Church as plainly declared in the Ordinal," showing that for 1 500 years no other form of government than that of bishops was known; that to-day nine tenths of the Christian world is so governed. The third address was by the Rev. Mr. Abel on the founding of the Church in this country, and its final organization as an independent branch of the body Catholic after the conclusion of the War of Independence. On Tuesday morning the clergy reconvened in St. Stephen's church and transacted routine business until 10 o'clock, the hour for Holy Communion, which was celebrated by the Ven. Archdeacon James F. Powers, assisted by the Rev. F. C. Cowper. The afternoon session was devoted to the discussion of methods of preparing children and adults for Confirmation and Holy Communion. Many good points were brought out in this discussion, which partook largely of the nature of an experience meeting. At about 5 P. M. the archdeaconry adjourned, to meet in the church of the Holy Trinity, Centralia, for divine service at 7:30 P. M. Archdeacon James F. Powers preached a masterly sermon from St. John xx: 21–23. It was an argument for the historic continuity of the Church, and a potent plea for organic unity. The sermon was followed by addresses on the general topic of "Loyalty to the Church," by the Rev. E. J. Haughton and the Rev. B. F. Thompson, a former rector.

CARLISLE.—St. John's church, the Rev. Alex. McMillan, rector, has lately been the recipient of gifts both useful and beautiful. At Easter the senior warden, Mr. Adam Keller, offered to put the church porch in complete repair, which will include new tile flooring, and Mrs. Jessie V. Woodward has given a beautiful polished brass lecturn, in memory of her grandmother, Frances Caln Elliott, wife of the late Commodore Elliott, hero of the battle of Lake Erie. Last year, through the efforts of Mrs. E. K. Ege, the Indian members of this congregation presented the church with a beautiful lecturn Bible. On that occasion Chauncey Yellow-robe, son of the famous Sioux chief of the same name, made the presentation speech. The inscription on this Bible is as follows:

> This Bible is presented to St. John's church by some of the pupils of the Carlisle Indian School, in token of their gratitude to Almighty God for the blessings which Christianity has brought to them in redeeming and elevating their race.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

The 21st annual convention assembled in St. John's church, Grand Haven, on Tuesday of Whitsun week. After Evening Prayer the Bishop read his journal of official acts, which showed his usual activity in good works.

On Wednesday morning there was a celebration of the Holy Communion and the delivery of the Bishop's address. In this the clergy and laity were congratulated on the substantial advance made during the last 20 years. Very much has been accomplished on material lines; 30 churches have been built, 12 rectories, and five guild houses and rooms. Most of the original 14 churches have been improved; with three exceptions, these houses of God are free from burdensome debt; 19 churches have been consecrated. The Woman's Auxiliary, during this period, has collected in cash $6 229.17, and the boxes sent out have valued $7,377.13. The Episcopal Fund has now risen, including the Episcopal residence, to $35,276.75, with an estimated income of $2,100. The Christmas Fund, established by offerings, and increased by a grant from the diocese of Michigan of $1,500 in 1875, has grown to $4,378 54, and has aided all entitled to its benefits. The permanent Missionary Fund, commenced in 1876 by a dying bequest of $500, has grown to $7,051.84. The Rectory Building Fund, established in 1883, has continued at the original amount, $1,400.

The official acts during this period are: Ordination to the diaconate, 8; to the priesthood, 9; clergy deceased, 13, deposed, 5; corner stones laid, 20; churches consecrated, 19; Confirmations, 5,465; Baptisms, adults, 2,613, infant, 5,946; communicants, 4,832, increase, 2,206; marriages, 2,428; burials, 4,111.

Other statistics are: Offerings for diocesan missions, $38,-010.11; for other diocesan objects, $87,833.16; for objects exterior to the diocese, $36,170.83; parochial disbursements, $1,124,107 27; value of Church property, $477,420.

In concluding his address, the Bishop said: "So our tale is told. In no exultant tone breathing more our satisfaction than His glory, can we say, 'what hath God wrought;' but this we know, and I trust feel, that if out of weakness hath been made strength, if the day of small things,' with its fear and trembling, has at all passed away, that the praise is due to Him who worketh in us and with us, 'both to will and to do of his good pleasure.' And now, my brethren of the clergy and laity, let us apply ourselves afresh to improve our opportunities, to meet our responsibilities, to bear our trials, commencing with the work of this convention."

Some amendments to the canons made at the last convention were ratified at this. "The Proposed Constitution and Canons," as submitted by a Commission, were considered. The convention went into committee of the whole, and after making sundry amendments, reported, and the convention adopted the proposed Constitution. Considerable discussion arose over the subject of proportionate representation. The new Constitution, if ratified at the next convention, will change the basis of representation, making the number of communicants in parish and mission the basis.

A missionary meeting was held in the evening, at which reports from the secretary and treasurer of the Diocesan Board were made, and addresses delivered by the Rev. Herbert Sowerby and the Rev. Woodford Law. At the close of the service the members of the convention attended an enjoyable reception at Akeley Institute, tendered by the Daughters of the King.

Thursday morning the Bishop and a number of the clergy attended the early Celebration in the school chapel. Business was resumed after Morning Prayer. Archdeacon Mott Williams, of the jurisdiction of Marquette, gave an address concerning the work in Northern Michigan.

Elections: Secretary, the Rev. J. N. Rippey; treasurer, Mr. W. J. Dibble; registrar, the Rev. A. E. Wells.

Standing Committee: The Rev. Messrs. Campbell Fair, J. W. Bancroft, R. R. Claiborne, and Lewis Brown; Messrs. J. D. Burns, F. A. Gorham, and C. R. Wilkes.

Board of Missions: The Rev. Messrs. P. W. Mosher, R. H. F. Gairdner, L. C. Rogers, J. B. Hubbs, and W. E. Wright; Messrs. Geo. D. Sanford, W. J. Stuart, D. G. Robinson, E. F. Sweet, and J. E. Nelson.

Deputies to General Convention: The Rev. Messrs. Campbell Fair, J. W. Bancroft, J. B. Hubbs, and R. R. Claiborne; Messrs. W. B. Williams, D. G. Robinson, J. D. Burns, and Jacob Kleinhaus.

Missionary Council: The Rev. H. Sowerby and Mr. C. R. Wilkes.

The next convention is to be held in St. Luke's parish, Kalamazoo.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

The 38th annual council assembled in the cathedral, Faribault, June 5th. The Assistant Bishop delivered his annual address, in which he made an encouraging comparison between the statistics of 1886 and 1894.

The lunch and the sessions of the council were in the "George Whipple Memorial House," erected last year in memory of the late rector.

The reports of the treasurer showed a large deficit. Pledges were taken for the archdeacon's salary for the ensuing year, and the deficit on the Bishop's salary. The amount raised was $2,850, which was $250 beyond what was required, and the balance was applied on the general deficit.

The report of the Committee on Revision of Constitution and Canons was discussed, and the constitution and first 16 canons adopted. By a vote of 76 to 49, it was determined that delegates must be communicants.

Bishop Whipple's address, made in the evening, was largely occupied with references to the blessed dead.

An early Communion was celebrated the second morning, and attended by many members of the St. Andrew's Brotherhood.

A meeting of the Woman's Auxiliary was attended by about 80 members. The Rev. Y. P. Morgan spoke on the work of the auxiliary, Bishop Whipple on the early work in the diocese, and Miss Sybil Carter on the united offering. The annual report was read. Miss Gilman reported on the Junior Auxiliary and missions class held in St. Paul. Resolutions were passed on the death of Mrs. S. L. Hill.

In the council a committee was appointed to make arrangements for the 10th anniversary of Bishop Gilbert's election, at the next annual council, to be held in Gethsemane church, Minneapolis, where he was elected. The 3rd Sunday in October was appointed as Hospital Sunday. The registrar made his report, including the statement that the Rev. E. G. Gear reported for duty at Fort Snelling, April 28, 1839.

Deputies to General Convention:—The Rev. Drs. Wright and Ryan, the Rev. Messrs. Faude and Nichols; Judges Wilder, Atwater, and Shobeck, Mr. Lightner.

Thanks were returned to Dean Gardam and the parish of the Good Shepherd, and especially to the ladies for their hospitality.

Standing Committee:—The Rev. Messrs. Andrews, Davis, and Gardam; Messrs. Atwater, Reno, and Ames.

The question of the division of the diocese was debated at length. A northern line of division was urged by a committee appointed two years ago, in the interest of Duluth. A more southern line met with greater favor during the entire day. At 9:30 P. M., on the last evening, the Bishops expressed their preference for the northern line, when the following resolution was adopted:

> *Resolved:* That this council give its consent to the setting off as a missionary jurisdiction of that portion of the diocese of Minnesota north of the south line of the counties of Big Stone, Stevens, Pope, Benton, Mille Lac, Kenebec, and Pine.

Thanks were voted to Prof. Ten Broeck for his labors in obtaining the facts, which to a great extent aided the council in reaching its conclusions with regard to division. A resolution was passed requesting the General Convention to accept the cession of the above-mentioned district, and establish therein a missionary jurisdiction. It was resolved that a committee of five residents of the missionary jurisdiction be appointed by the chair, whose duty it shall be to take early steps to secure an endowment, in whole or in part, of the episcopate of such missionary jurisdiction, and prepare all desirable data bearing upon the question of the advisability of its erection, and deliver such evidence and such data to the deputies from this diocese to the General Convention.

The Diocesan, with loving words, prayer, and benediction, brought to a close a council of intense interest and great importance, and which then adjourned *sine die*.

The Living Church

Chicago, June 15, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

The Good Fight of Faith

Some years ago THE LIVING CHURCH uttered the warning that it was not safe to allow teaching inconsistent with the fundamental Faith of the Church to pass without censure. While many admitted the existence of such teaching, they were inclined to deprecate any marked reference to it. It was, they thought, merely sporadic. It represented no movement, and it was incredible that any formidable deflection from the Catholic Faith could take place in a Church like our own, in which the entrance to the sacred ministry is guarded by the vows of ordination, and its members protected by the grand system of the Christian Year and the repetition of the Creeds and other formularies, in which the great truths of Christianity are constantly enumerated. It was insisted that, under such circumstances, false doctrine could not gain any strong lodgment among us. It was best not to disturb the minds of people by controversy. If any still persisted in drawing attention to the signs of the times, to the way in which things were shaping themselves to bring in a high tide of rationalism, they were called "alarmists." If they cited cases they were condemned as "false accusers." If a Church paper ventured to doubt the wisdom of saying "peace, peace, when there is no peace," the reward was very likely to be a stoppage of subscriptions. THE LIVING CHURCH ventured, not, we think, too frequently or with wearisome iteration, to indicate the certain consequences of failing to deal with the earlier stages of the rationalistic movement. Assertions often made, now here, now there, destructive theories tentatively propounded from pulpit and platform, or in printed productions, and treated with toleration or left without rebuke, will, little by little, gain toleration, and their authors will claim a place as an acknowledged "school" in the Church. Then men begin to awake to the real conditions with which they find themselves confronted. But, if not too late, the task of purification becomes far more difficult when a dangerous movement has gained strongholds in the shape of institutions which it can control; when able men are found active in its cause; and possibly there are even bishops who begin to waver. Toleration is good, but the canker which destroys the root cannot be tolerated.

Something like this we ventured to say long ago. Since that time the enemy has increased in strength and boldness. Strange things have been said at Church congresses. Positions have been taken at influential centers which it is hard to reconcile with the religion of Christ as the Church maintains it. It has been shown how the Creeds may continue to be recited in a new sense, by a method which would make it possible to make any form of words mean anything whatsoever. "Unitarian Episcopalism" has lifted up its head. The Church has been astonished to find that young men applying for Holy Orders may not accept that article of the Creed which asserts that Christ "was born of the Virgin," and that they find defenders who say that while they themselves believe it, it is no essential matter; and that this relegation of an article of the Faith—most plainly proved by Holy Scripture, held by the Church of all ages, and intimately bound up with the Christian doctrine of the Incarnation—to the realm of pious opinion, is condoned by a chief shepherd of the flock, pledged in the most sacred manner "to banish and drive away from the Church all erroneous and strange doctrines." It has been asserted by no less authority than this that such unbelief is admissible.

The bishops of the Church had, many of them, seen the drift of things. Numerous passages might be quoted from the convention addresses of the last few years to prove the anxiety of our fathers in God. The sermon of the Bishop of Springfield at the consecration of the new Bishop of Tennessee, less than two years ago, was a signal arraignment of unbelief within the Church. The position taken by speakers at the Church Congress a few months later justified his charges and had an awakening effect upon the whole Church. Finally "the Massachusetts case," a year ago, made it evident that the virus was spreading and that it was infecting the younger life of the Church.

The Pastoral of the bishops marked the beginning of organization for defense. It is a very noble beginning, going as it does to the root of the matter and making it clear, by its admirable statements, that the Christian Faith is so interrelated, its articles so closely linked together, that not one of them can be suffered to fall, or even to become a matter of indifference, without ruin to the whole. The bishops have also treated with no sparing hand the false ethics upon which our neologians have taken their stand.

But this is only the beginning, not the end, of the conflict which is forced upon the Church by the exigencies which have arisen. It is a great beginning, for, whatever else may be said of the Pastoral, it seems to assure the Church that the bishops may be absolutely relied upon, as a body, to stand where their position places them as uncompromising leaders in the battle with heresy. But it is necessary that men should plainly understand that this excellent statement of the elements of the Christian religion is not the final act in this drama. It is the temptation of Americans, when they have been sufficiently aroused to take action in a crucial matter, to allow their energies to expend themselves in the passage of resolutions, or the formulation of a strong protest against abuses and a statement of necessary principles. Then every man goes home convinced that the country has been saved. The opposition, cowed for a moment, soon takes heart again and proceeds with its destructive schemes, assured that it will be able to take long strides towards its ulterior purposes and entrench itself in stronger positions, before another decided check is likely to be administered. Political sense teaches that in such a case a later attempt to grapple with the evil is likely to be less earnest or else to be less strongly supported. That the Pastoral is only the first stage in what, it may be hoped, is to be an organized and continuous effort to root out error from the Church, and that much more will yet be needful, was at once made evident to those who have eyes to see. That those who hold or tolerate the heresies which that document had in view, did not intend to give way, was shown by their reception of it. Sometimes there was an affectation of surprise. It was a great proclamation, it was said, over a very small matter, namely, the ambiguous position of one or two immature theological students. Or, again, the authority of the document was questioned. It was irregular. It was the work of a small clique. It represented nothing more than the views of the five or six signers. But others, more frank or more bold, criticized the subject matter. Sometimes this went no further than to complain that the phraseology was antiquated, or that there was something the matter with the affirmation that "fixity of interpretation is of the essence of the Creeds;" but there were not wanting some who directly rejected the doctrinal statements themselves.

That the case is not ended, is further seen in the fact that the physical Resurrection of our Lord, the truth that He "took again His Body, with flesh, bones, and all things appertaining to the perfection of man's nature," has lately been attacked—the great fact upon which all our Faith rests. It could not but be that the denial of the Resurrection of Christ in its material reality would issue from a system of thought which disputes His Virgin Birth as a physical fact.

Five Minute Talks

BY CLINTON LOCKE

XVI.

Anyone who is not an expert theologian hesitates in regard to writing anything about the great doctrine of the Trinity for fear of a hue and cry being raised against him that he is a Sabellian or a monophysite, or a monothelite, or something of the sort. Do you ask me to explain those big words? I do not think it best to do so, for fear you might think you were one, just as young medical students when they read about diseases, are very apt to imagine they have all the symtoms themselves. Of course if you should happen to be one of those things you could not be burned or choked for it as your ancestors were, but you would have to hear a great deal of bad language about yourself. I hope that you are, as I am, a good Orthodox Trinitarian, and say with all your heart your Litany and your *Glorias*, and indulge in no useless speculations. I came to this conclusion long ago.

The whole Church once investigated the Scripture doctrine of the nature of God to its very depths, years were spent on it. The noblest minds in the Christian Church gave it the whole wealth of their intellect. Great councils of the Church, in which the whole Christian world was either represented, or which that world afterward accepted, pronounced upon it. Nothing new in the way of proof can possibly now be said about it, and I am perfectly willing and glad to abide by their decisions. All that they could do was to state what the Apostles and Evangelists had written, and the conviction of the early Christians as to the meaning of what they said. They could not explain the doctrine, for the simple reason that man cannot explain God. A horse can understand certain traits about humanity, that man is master, that he is gentle or cruel, that he must look to him for food, shelter, etc., but how little a horse can understand of that wonderful thing, the body, the soul, the spirit of man. So I, a man, being made in the image of God, can understand, to some degree, some of His attributes, His power, His glory, His fatherly care, His sympathy; but how little I know of the whole awful being of God, what He is, His nature, His essence. All that you or I can do is to accept the statements of God's Word as interpreted by God's Church from the earliest ages, and believe in God the Father, God the Son, and God the Holy Ghost, Three Persons in one Godhead, feeling all the while that we are expressing ourselves only in the best possible words human skill could furnish for the statement of unfathomable things, and with very great tolerance for those who feel they must use other terms in speaking about God.

But while we may not be able to understand fully the nature of God, there are many thoughts and many illustrations which are very useful in helping us to understand it better than we do. Let us talk about them a little. Do not let the argument that a Holy Trinity implies something contrary to reason have the least effect upon you. Very few thoughts will show you that the doctrine of a Holy Unity is not a bit more reasonable. Unitarians say of God that He is omnipresent. Can you comprehend a Deity being in all places at the same time, omniscient? Is it at all in the power of your mind to understand a person knowing the past, the present, and the future all at once. So you see that the idea of God in one Person is not one whit easier to comprehend than the idea of God in three Persons. It is not very difficult for you to grasp the idea of God your Father, that He is not a cold, cruel destiny, wielding a sceptre of changeless purpose, but a dear parent who loves His children and does all that He can do (limiting Himself as he has by granting them free-will) to make them good, obedient, and therefore happy. But when we try to think of this God we must think of

Him as a man, because our minds can only think of an intelligent being in that way. You can, as the Scripture writers often do, use figures, a sword coming out of His mouth, and rays out of His hand, but you feel that all that is figurative, and your mind will run back to the idea of a man of awful power and glory. Now just think how admirably the doctrine of God the Son born of the Virgin, fits in with that necessity of human thought. In the light of the Trinity you raise your eyes to the figure of your dear Lord, clothed with this humanity, but perfect God, your Brother and your Redeemer. Then when the whisper thrills through your soul, "Do this, do not do that," you cry to yourself, "It is the inspiring Spirit of God," and so in the light of the Trinity again you kneel before God the Spirit. You will find that these three thoughts of God as the Father, as the Man, as the indwelling Spirit, and yet one invisible God, who cannot be lessened, and who cannot share His place with another, are really the exhaustive thoughts we men can have about God.

You will find in your own nature a wonderful illustration of the Three in One. You must recognize in yourself the physical man, living the animal life, the intellectual man, exploring the universe and day by day making greater progress, and the man of feeling who loves, who hates, who sympathizes; and yet all these co-exist in the same man, three and yet one. Sometimes one of these persons acts and sometimes another, but no one can act without the other two. You see how they are separated, and you see how they are interwoven, so is it with the persons of the Godhead.

The Toleration of Heresy

DEAR LIVING CHURCH:—In your excellent editorial upon the distresssing and remarkable facts in relation to the election of a clerical member of the Standing Committee of the diocese of Pennsylvania, you naturally express your surprise that the case has been allowed to slumber so long. A little reflection, however, it seems to me, will diminish, if it does not entirely remove, the surprise.

When an utterance is made by a presbyter occupying the ordinary position of a parish priest, which is, we will suppose, distinctly heretical, or in absolute conflict with the standards of the Church, it shocks honest and pious souls, and perhaps some adverse criticism is made in the papers. But there the matter is ordinarily allowed to drop, and unless the offending clergyman is afterwards brought forward as a candidate for some exalted position the subject is forgotten.

You may ask: Why is this so? Why does not some one call the offender to account? The mere asking these questions, with the experience of our Church for the past few years fresh in memory and before our eyes, answers these questions.

What is everybody's business is nobody's business, first suggests itself as a reason why the great majority of faithful clergy and laity are silent.

Secondly, if some bold and self-sacrificing spirit does dare to speak out and call attention to the pernicious teaching, he becomes at once the mark for unmeasured abuse and is covered with all sorts of opprobrious epithets, among which "heresy hunter," and "accuser of his brethren," are the mildest.

Thirdly, if the obnoxious passages from the alleged culprit's publications are printed as quotations with references to page and line, without signature, the cry is made that the attack is anonymous, and the inference seems to be that therefore it must fall to the ground, although the accusations are proved.

Fourthly, as regards the treasures of faith, polity, and sacraments committed to us by Almighty God for safe keeping, as a trust to be used by ourselves and handed on as a sacred legacy to our children, men ordinarily deal with them in a way directly the reverse of that which they pursue in the treatment of their earthly possessions and worldly goods.

If there is any question touching a man's property or family, before he risks a dollar or puts in peril the happiness or safety of his child, he inquires diligently into the doubts which have been raised, in whatever way the information comes, whether anonymously or from avowed authorities, and he satisfies himself that there is no danger before he makes a loan or consents to his daughter's marriage.

When we turn to divine things, we find that except in one direction the benefit of the doubt is almost always given to the alleged offender against the faith or order of the Church of God, and the poor Church is left to take all the risks.

The one exception to which we refer is when there is a cry of Romanism, then at once the cry goes up, without inquiry or proof, "Away with him, down with him! No need to wait for proof; a man is known by the company which he keeps; give the Church the benefit of the doubt." Read the history of our Church for the past quarter of a century and the melancholy story which we have told will be confirmed again and again to the letter.

The Church has before it to-day utterances brought home to the authors by book and page and paragraph, which prove them to be heretics as to the fundamental verities of the Christian Faith, nay as regards the primal truths of revelation, and yet these men are retained in places of high trust and great influence, and chosen in some instances to posts of honor in the face of this damning evidence.

It makes one sad and depressed to know that these things are so, and that there are many in high places in the Church's gift who seem to love to have them so.

FIDELIS.

The Relation of Human Knowledge to Divine Knowledge

BY THE REV. GEORGE F. SEYMOUR, S. T. D., LL. D.
CONVENTION ADDRESS, 1890.—CONTINUED

We are upbraided with teaching and professing a creed, and are reminded that it is servile to subject ourselves to any form of belief, and especially when contrived and arranged by man. In reply, we say that a creed is an absolute necessity to every science, and theology is the queen of sciences. She has her creed as well as physics, mathematics, law, art. It is an absurdity—we beg pardon for using so strong a word, but it is the simple truth—it is an absurdity to object to a creed in religion while it is found in every other department of knowledge. We go on to affirm that the Creed of Christendom was not contrived and arranged by man, any more than the Holy Scriptures were contrived and arranged by man. To object to the Creed that it is human, because man's agency was employed in putting it in the shape in which it has been on the lips of believers since the days of the Apostles, is to find fault with the Bible for the same reason, since man's agency has been much more concerned in giving its present form and arrangement to the Holy Scriptures than it has in moulding the Creed. The Creed is rooted in the Baptismal formula given in those very words by our Lord Himself, after He was risen from the dead. Much of the Creed is repeated by St. Paul in his Epistles, and he undoubtedly refers to it as that form of sound words which he bade St. Timothy hold fast. The Creed of Christendom is the systematic arrangement of the first principles of revelation, the axioms of the Faith, the truths which reach from creation through life and death and hades to the consummation of all things. The Church without a creed would be like a State without a constitution, a science without principles, a ship without compass and rudder, a so-called organization without a charter. He who gave us the Holy Scriptures as the extended revelation of His will, and of the secret things which He was pleased to make known to man, gathered also out of those same Scriptures, or caused to be gathered out of those same Scriptures, the fundamental verities which He wished us to believe. St. Peter confessed this faith in substance, when He said of our Lord: "I believe that Thou art the Son of Man, and the Son of God." And Jesus declared of this confession that flesh and blood had not revealed this truth unto him, but His Father in heaven. Even so the Creed is the sum and substance of revelation, and it is the work of God. St. Paul calls it the Gospel, which he had received and which he preached, and he goes on to quote certain articles in the exact phraseology in which they have been handed down to us. The Creed is our boast, it is our treasure, our Gospel.

Our polity is next assailed, and we are charged with pride, arrogancy, bigotry, and narrowness, because we will not discredit the ages, and give the lie to universal Christendom by allowing the validity of ministries which were never heard of for fifteen hundred years, and which can claim no higher authority than the men who devised these systems and for the most part whose names rest upon them. Here, again, the charge is most unreasonable, since on their own principles, wherever official position protects, or represents a trust in secular affairs, *they insist* as well as we, that the officer duly commissioned can alone discharge the duties of the station, and they would resent it, as an attempt to play the impostor, if any ordinary citizen undertook to act the part of the governor of the State, the mayor of the city, the justice of the peace, or the paymaster of a railroad. The difficulty largely lies here, that very many, if not nearly all, who make this accusation, have no conception of the Church as the kingdom of God on earth, a government duly organized with a head and subordinates, official functions and officers to execute them, commissioned and accredited by the Supreme Sovereign. Such an idea of the Church never enters their mind; to them it is an association of good people for their own advantage, and with a view to make others good; it has no officers with a divine commission, since there is no need of such a service, as there are no official acts to perform. Men make their own sacraments, such as they are, mnemonic representations, or meaningless rites and ceremonies. With this conception of the Church of God our position must, indeed, seem to them narrow, exclusive, bigoted; it is easy enough for them to receive all on equal terms, since they cannot possibly lose or compromise anything, as they have nothing on their own theory to lose or compromise; but let us ask them in the interest of sweet charity to read into our system, simply for the sake of understanding us, the principles which they admit underlie civil government, corporations of every kind administering trusts, and organizations of every sort, which involve the performance of official duties; let them read this idea, with which they are so familiar in the experiences of daily life, into our system, and they will comprehend our position, and will therefore understand us, and will see that we can no more ask one who has not received episcopal orders, to administer sacraments, than they could ask an ordinary citizen to step into the governor's office and sign pardons, or a stranger in a bank to put his name to cheques, or one who has no connection with a firm to receipt its bills. Observe, we are not at present asserting that this theory of Church polity is true. We are simply saying that we believe it to be true, and so believing we cannot stultify ourselves and surrender our position at the outset and then be expected to contend for it afterwards. * * * *

Outside of these issues there is another, the conflict with infidelity. This is a broad term, and it includes varieties of opinion and position, but they may be conveniently grouped under comprehensive negations, or *quasi* negations as antagonistic to revelation, or the realm of God's truth. The ablest and most cultivated champions of unbelief have coined a word to describe their relation to God and His Scriptures, which has now become naturalized among us, "agnostic." We may not translate it "ignorant," since the plain meaning of the term would be offensive, but as they choose to interpret it of themselves, it means those "who do not know." The position of all these assailants of the higher knowledge, which is a gift from above, is essentially negative, and of course its spirit of antagonism is quickened into greater activity and intensified as it encounters what is positive, and hence its bitterest hostility is excited against the Catholic Church.

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We stand upon a rock of positive truth, which has come down to us by heredity through the ages from the Apostles. About this truth there is no uncertainty whatever. Coming to us, as it does, and accredited to us, as it is, it has passed, even as to its expression, beyond the region of discussion or debate. It is not subject to amendment. It is fixed, unalterable. We are sure of it. This truth is in a compact form, complete, perfect, articulated as to its statements like the members of the human body, each in its place, and all dependent one upon another, so that the well-being of each involves the safety of the whole. The symmetry is complete, the harmony is perfect. The Creed of Christendom is the Rock of ages and on that we stand. It puts upon our lips the magnificent expression, "I believe," and then it tells us, from God Himself, what we are to believe, and in succession the sentences, brief, crisp, clear, distinct, ring out, and carry us from the Father, Son, and Holy Ghost, through the Incarnation, and the body of Christ, which is His Church, and man's redemption from sin, Satan, and

death, to the life everlasting in heaven. Each sentence, as we utter it, is a positive assertion, and as it falls upon the ear, it sounds like the measured tread of an advancing army step by step onward into the enemy's country of negation, unbelief, agnosticism. O! it is a grand thing to repeat the Creed, it is a grand thing to believe in the heart what one says with the lips, and in the full consciousness of that belief to feel oneself sure of that knowledge which lifts one above the earth, and time, and sense, and enables one to grasp and hold as a possession the things invisible. This is our vantage ground, the citadel of our strength, the positive position which cannot be shaken. We are emboldened to speak with such assurance of our position, because we have the Master's promise that the gates of hell shall not prevail against His Church, and this promise we know He has made good from the beginning, and as the mystery of iniquity continues to work, He strengthens our confiding trust in it with renewed fulfillment.

As an outward witness to the world of her divine origin and character, the Church's mere existence is a proof. How can she stay here, when not only all the forces of evil are combined against her, but all that is indifferent, careless, heedless, secular, lends itself to help to crush her? As she endures, holds out—indeed, renews her strength—her continued presence in the world becomes a proof, ever increasing in force, that her Lord is with her. It is stronger to-day than it was in the first century, or the second, or any century that has past. It will be stronger to-morrow than it is to-day. How can the world account for the fact that the Church remains here from age to age? The world would gladly be rid of her, and does all that she can to destroy her, and yet she abides. This conviction that our position is impregnable, is a most potential help to sustain us in our conflict with unbelief. Every effort has been put forth by the foe to break up God's camp. From without, brute force assailed it in persecution; from within, heresy sought to betray it by deceit and subtle falsehood; afterwards ignorance and corruption in faith and morals fell like a blight upon it, and now anarchy and confusion all around perplex men's minds with misgivings as to where it is, and what are its metes and bounds. Through persecutions long drawn out; through heresies repeating themselves, with variations, for centuries; through the blackness of darkness in mediæval barbarism and wickedness, the Church has come forth secure, and now she is in the midst of new trials unheard of and unknown hitherto, and we have better and more cogent reasons than our fathers to be courageous, and in patience await the results, with full confidence that the Church will emerge from the mad efforts now being made to remove landmarks and undermine foundations, stronger than she ever was before.

First, then, we have the Church as our tower of strength, whose maker and builder is God. Stronger she must become, remember, in the estimation of the world, as years run on, and she remains unshaken, so that her bare existence is a weapon of evidence, whose power increases with its age. Already the Church has lasted longer than all this world's dynasties and empires, and kingdoms and States. She is the survival of an age which has left nothing else living on the earth. Classical antiquity is dead, its cities are buried, its languages are no longer spoken. The Gospel was preached, Baptism was administered, the laying on of hands followed, and the believers continued steadfastly in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers, when Tiberius was on the throne of the Cæsars; the same Gospel is preached and the same government in bishops, priests, and deacons, shelters the same Creed and sacraments, and worship still. There has been no change as touching anything essential. Languages have died, and new tongues have sprung up, and new peoples to speak them. The old order of things has vanished away and in succession have come a western hemisphere and modern thought and civilization, but the Church and her institutions remain unaltered, like her divine Head, who is the "same yesterday, to-day, and forever."

As a living teacher the Church formulates her doctrine in a brief, comprehensive summary of elementary truths, which are the epitome of revelation, the metes and bounds of that realm of knowledge which is the direct gift of God. In connection with her Creed the Church presents her Scriptures, the Divine Word, entrusted to her, as its witness and keeper, for the instruction of mankind. This book has grown in her hands from small beginnings, and what must have seemed at first fragmentary and disconnected documents, into a perfect whole, so that it has been called most felicitously the Book, *the Bible*. Its great purpose is to reveal God's love to man in developing the plan of redemption, and this is accomplished in bearing witness to Christ, the Author and Finisher of our faith, the Saviour from sin, and the Resurrection and the Life. The Bible in the hands of the Church becomes the living creature of prophecy, with eyes within and without; it is alive to speak with many voices, and they grow in volume until they sound like the noise of many waters, and their burden is gathered up into one note, "the testimony of Jesus." It is alive to reveal many scenes, and to pass into review divers persons and things, and histories and biographies, and at length to gather them together in one sublime picture with a grand central Figure, and its related objects and surroundings, and present it to men, and when they look at it they see Jesus and His Church, and the sacraments, and over all, the heavens opened and the redeemed within, and the water of life and the throne of God, as the final vision of the Apocalypse of St. John. This is the great purpose of the Bible in the custody of the Church, and in that she is, and always has been, and always will be, successful. No higher criticism can reach her here, no scoffs and sneers can drown her testimony, no light of this world can rival her lustre. Once more the realm of knowledge which we represent has shed its bright beams all around in the world, and as they have fallen on society, manners, customs, laws, governments, institutions, these have responded to the touch of light, and have grown better, so that withersoever the cross of Christ has gone and been planted, there has followed a benediction of improvement and amelioration for all far outside the circle of those who owned the sway of the Divine Master. Hence the voice of history, the advance of civilization, the eleemosynary provision of civil government for poverty, infirmity, and disease, and the philanthropic labors of individuals become, unconsciously to themselves, powerful witnesses in behalf of the cause of Christ. They serve as volunteers to help the militant host fight the good fight of faith.

Letters to the Editor

A CORRECTION

To the Editor of The Living Church:

An error slipped into the account of the Sunday school institute recently held in the city of St. Paul, which might be construed into a depreciation of past workers in the Sunday school of Gethsemane church, Minneapolis. Permit me, by way of justice, to correct the error. I did not say there were only 30 in our Sunday school when I began my work here, nor did I in anyway allude to its condition at that time. After my remarks, the president of the institute said something about our school having been small five or six years ago, but I do not remember that he gave numbers. As a matter of fact, there must have been an enrollment of almost 200

J. J. FAUDE.

Minneapolis, Minn., June 8.

ROGATION DAY PROCESSIONS

To the Editor of The Living Church:

In one of Dr. Locke's interesting "Five Minute Talks" recently printed in THE LIVING CHURCH, on the meaning of the Rogation days, he says: "We have no processions outside the churches on these days, as far as I know, but they are quite common abroad." I am informed that the custom was not infrequently observed in Maryland and Virginia in colonial days, and possibly some of your readers can give some information in regard to its observance in other parts of the country.

The custom was revived in the parish of the church of the Advent, Nashville, in 1894, and repeated this year. As it was impossible in a large city to march around the entire boundary line, four points were selected on the north, east, west, and south of the city limit, and a trolley car chartered for the occasion. The service began with a Low Celebration in church, after which the vested choir, preceded by the crucifer and followed by the clergy, marched down the broad alley, out the west door, and down the street for one block, to where the car was in waiting, singing Hymn 188. Service was held in the open air at the four points designated, consisting of the recitation of Psalms 103 and 104; the Creed, Lord's Prayer, the Rogation Prayers, the last prayer from the Institution Office, and benediction; a brief address, and a hymn. Returning, the procession marched again through the street, from the car to the church, where the Litany was sung, followed by a High Celebration, with an appropriate sermon. On both occasions good congregations gathered at the four points, and quite generally joined in the service, which was printed on slips and distributed by the acolytes. The services were felt to be edifying, and no doubt will be hereafter regularly maintained in the parish.

GEORGE F. DEGEN.

Nashville, Tenn., June 5, 1895.

A COMMEMORATION OF WASHINGTON

To the Editor of The Living Church

Permit me to call attention to the suggestion made in President Potter's lecture, recently delivered in New York, on the Hoffman Library Foundation. The lecture, entitled, "Washington and his Mount Vernon library," brings out facts never before brought together as to Washington's relation to books, and Dr. Hoffman, who is to publish and widely circulate it, calls it "A new leaf in history." Remarking that Washington added to the Mount Vernon house, which he inherited, the library extension which he himself planned and filled and diligently used, President Potter further noted that in view of the great increase of reading in all lands, this aspect of Washington's character might, now that Napoleonic and other revivals are rather overdone, re-call attention to the father of our country to-day as the model citizen, Churchman, and Christian for the twentieth and coming centuries. It was in this connection that he made the suggestion, and a promise has already been received that it shall be brought before the coming General Convention, that that body should refer to a committee or to the Church University Board of Regents, with the request for a report, some suitable plan for the commemoration of the centennial of the death of Washington.

This commemoration, in which many other bodies would unite, held on or before Dec. 14, 1899, when extracts from the references to Washington on the part of bishops and others in his day and since, might be recalled, would bring the great Churchman and exemplar prominently before the country and the world just as the twentieth century dawns.

CHAS. D. VAIL,
Registrar of Hobart College.

Hobart College Library, Geneva, N. Y., May 18, 1895.

BEGGING LETTERS AND CIRCULARS

To the Editor of The Living Church:

Is it not time to call a halt to the rapidly growing practice of begging, which is discrediting and pauperizing the Church? In these days of endeavoring to build and support churches in any way except the honest and manly method of self-denial and personal effort and consecration, all sorts of schemes are resorted to, and among the most disreputable are the circulars, "chains," "circles," etc., etc., with which the country is being flooded. Parishes are being educated to beg and not to give. Within a brief period appeals have come to the writer to give "a dollar" towards the erection of a $30,000 church; "a small contribution" for a $25 000 temple; "a dime" for a commodious and elegant guild house; and now comes a circular letter asking for a ten-cent contribution towards the liquidation of a $20,000 indebtedness on a church building just completed and not paid for. It may be an uncharitable reflection, but the thought will come that it would be wiser and better for a congregation to worship in a more humble structure and with fewer of the luxuries of modern life than to descend to the level of paupers and seek to offer the Master that which they are either unable or, more commonly, unwilling themselves to give. The practice has become so general that it is a real reproach to the cause of Christianity. It is a two-edged sword which cuts both ways. It wearies and disgusts those who are disposed to be charitable and generous; and it saps that spirit of self-reliance and responsibility which is as essential to the life and character of a parish as to that of an individual. The writer most heartily sympathizes with those who are compelled to labor under the disadvantages incident to narrow, imperfect, and inconvenient surroundings. From personal experience of twenty years, he fully realizes how great the disadvantages are. No one longs more earnestly for a finer church and a convenient guild house; but he is firmly convinced that the greatest good will come, not only to his own people, but to all within the reach of their influence, by doing without these things until the people themselves shall be aroused to present them as a free-will offering to the Lord whom they profess to serve; or, at least, until some heart shall be moved by other means than the tramp circulars and letters now so common.

GEORGE H. DAVIS.

PRIESTS VERSUS PERAMBULATORS

To the Editor of The Living Church:

One of the most frequent subjects of discussion among the laity to-day is with reference to the comparative merits of frequent services in the week *versus* extended parochial visiting. Our laity, unlike the Roman Catholics, have a vast deal to say as to what the priest should be. The priest, poor man! having generally a wife and children to support, must heed these murmurs of his spiritual masters—or rather I meant to say "temporal masters," as I believe he is still

recognized as their spiritual master—and he must trim his sails to suit the idiosyncrasies of the parish. Be it a parish that dotes on visits, he must mount his wheel, or hitch up his horse and buggy, or drop his nickel in the street car treasury, and spend day after day among his parishioners, visiting, perforce, at times when the head of the household is down town on business, and thereby misses the pleasure of his visit; or it may be when the lady of the house is absorbed in housekeeping and other cares, perhaps with a sick child to attend to. Meanwhile, in these parishes, provided there be a decent observance of, we'll say, Ascension, All Saints, Epiphany, Candlemas, and, of course, more or less Lenten enthusiasm, it does not make any difference whether the early Celebration is maintained. It is of more importance that the minister should trot around from house to house like a mail man or a book agent than that the Lord Himself should descend to man in the blessed hours of morning, and through the Prayer of Consecration. All spare time from this intensive cult of sociality must be given to the flowers of oratory, to be sprung upon the congregation in hot house profusion at the stately 10:30 service. And so we go on from sire to son, demanding the conjunction of a hail-fellow-well-met parson and a pulpit prodigy, while the most august functions of the Catholic and apostolic priesthood are obscured or set aside. I have noticed the life of a number of parishes in the United States, East and West, and my own conviction has been that that life is largely dependent upon the number of quiet, unemotional week-day services, and especially early services, that it has. I might say that I believe the spiritual life of a parish flourishes in direct ratio to the number of times that the Holy Communion is celebrated. Not that I think the laity should be encouraged to receive constantly at these services, for it is a good thing that they should not by any possibility look upon the Communion as a matter of course, that they should always remember its exceeding dignity, and the peril of hasty or conventional reception thereof. But the priest cannot do everything. He cannot be an indiscriminate and incessant visitor and a celebrant, such as I have depicted. Cannot he during the same time do more good by having a number assembled together than by dividing his precious time in mere social calls?

If you want your minister to visit you, set a time, and also a square meal. Have the whole family at home, and let it be a nice re-union. Don't expect him to be on a clerical high horse, but treat him as any ordinary gentlemen and friend would like to be treated. But do not drag him from the very altar that you may have a chance to discuss parish and guild matters and the like, and make him a referee in all the parish troubles that may have come up during the week.

WILLIAM B. CHISHOLM.

Opinions of the Press

The Standard

EFFECTUAL PROTECTION.—Any attempt on the part of the European powers to protect Armenian Christians against Mohammedan outrage must fail, which stops short of such a binding and compulsion of the abominable Turk as will leave him no opening or chance for failure in what he promises to do. It is not enough that by joint intervention of the powers it be provided that in each of the six Armenian provinces the majority of the people, whether Mussulmen or Christian, shall decide to which of these two classes the governor and vice-governor shall belong. In any province where Christians are in the minority, and in consequence the governor and vice-governor are Mussulmen, Christians will be exposed, without adequate protection, to exactly the same horrors as were recently reported from that country, and which are from time to time receiving fresh confirmation. The arrangement, besides, is a loose one in itself, and the Turk has too often shown that nothing in the nature of treaty, promise, or oath will bind him. If the European powers will effectually protect the Christians of Armenia, they must to all intents and purposes take the whole matter into their own hands.

The Congregationalist

PORTRAIT STEALING.—The publishers of an American edition of a French erotic novel recently dared to use the photograph of a respectable Brooklyn matron as an adornment for the title and cover page of the book. We rejoice that she has had public spirit enough to protest and take the matter before the New York State Supreme Court, demanding $50,000 damages for libel. The defendants have defaulted, and it seems now as if the woman would win a verdict and damages. It is to be hoped so. The ease and impudence with which publishers, patent medicine venders, cigar makers, and the like, seize upon the portraits of presidents, poets, statesmen, and noble women, and couple them with salacious books, quack medicines, and tobacco in its various forms, is a scandal, especially when, as in this case, womanhood is wronged. In fact, one only has to look over certain publications to be found on every news-stand to realize that the art of photography and the cheap processes of photo engraving have brought much evil as well as beauty into the world.

Personal Mention

The Rev. John B. Richmond will spend his vacation at Clifton, Mass.

The address of the Rev. Canon Pentreath is now Brainerd, Minn.

The address of Bishop Howe, until further notice, will be Bristol, R. I.

The Rev. David N. Kirkby has changed his address to Bloomsburg, Pa.

The Rev. G. V. Gilreath has resigned the rectorship of Christ church, Raleigh, N. C.

The address of the Rev. Wm. J. Gold, S. T. D., will be Bishopthorpe, Lima, Ind., till further notice.

The Rev. D. T. Howell has entered upon his duties as rector of St. John's church, Monticello, N. Y.

The Rev. H. M. G. Huff has resigned the position of assistant at the church of the Epiphany, Philadelphia, Pa.

Archdeacon Schepeler has changed his residence from Wausau to Marinette, Wis. Please address accordingly.

The present address of the Rev. Richard Hayward is with Messrs. Munroe & Co., 7 Rue Scribe, Paris, France.

The Rev. M. K. Bailey has resigned Trinity church, Torrington and accepted a curacy in Grace parish, New York.

The Rev. Dr. Chas. A Hoffman, of the church of All Angels, New York city, has gone to Elberon, N. J., for the summer.

The address of the Rev. Dr. H. G. Batterson will be care of J. S. Morgan & Co., No. 22 Old Broad st., London, until Oct. 1st.

The Rev. Allard Barnwell has been appointed a member of the cathedral staff, with charge of city missions, Atlanta, Ga.

The Rev. Stuart Crockett, M. A., B. D., has received the degree of Ph. D. (on examination) from New Windsor College.

The address of the Rev. John Bolton (of Philadelphia, Pa.,) will be throughout the summer, 220 Pelham road, New Rochelle, N. Y.

The Rev. F. A. D. Launt, rector of St. David's, Manayunk, Philadelphia, sailed for Glasgow on May 23th, per steamer "City of Rome."

The Rev. C. G. Davis has accepted the rectorship of St. Stephen's church, Ferguson, diocese of Missouri, and entered upon his duties.

The Rev. Henry D. Robinson, rector of Racine College Grammar School, sails for Europe, June 8th, to be absent till the 1st of September.

The Rev. H. A. F. Hoyt, recently in charge of old St. Paul's church, Philadelphia, assumed charge of St. John's church, Lower Merion, Pa., on Whitsunday.

The Rev. D. N. Kirkby, assistant minister of Grace church, Brooklyn Heights, has resigned that position in order to accept a rectorship in the diocese of Central Pennsylvania.

Father Richards, who recently resigned the church of the Messiah, Boston, on account of ill health, sailed for Europe, June 8th, to be absent six months. Address, Baring Brothers & Co., London, E. C.

The Rev. Owen J. Davies has resigned the position of assistant at the church of the Saviour, Philadelphia, Pa., and has become rector of Grace church, Haddonfield, N. J., where he officiated on Whitsunday.

The Rev. Normand B. Harris having accepted a call to Grace church, Weldon, N. C., and the church of Our Saviour, Jackson, N. C., entered upon his duties the 1st Sunday in June and desires all mail matter addressed to Weldon, N. C.

The Rev. R. S. Carter, of Virginia, has been called to the rectorship of Grace church, Hopkinsville, Ky., and entered upon his duty on Sunday, June 2nd, the Rev. John W. Venable having been compelled to resign active parochial duty on account of age and infirmity. The Rev. Mr. Venable will continue to reside in Hopkinsville, Ky.

Ordinations

Mr. William L. Davis was ordained deacon by Bishop Peterkin in Trinity church, Parkersburg, W. Va., on Wednesday, May 29th. The sermon was preached by the Rev. Jacob Brittingham, and the candidate was presented by the Rev. Dr. Moore.

To Correspondents

T. H. HUNT.—For information about making altar breads write to St. Mark's Guild, Jersey City, N. J.

ANGLICAN.—The "Six Points" of Catholic ritual are Lights, Vestments, the Eastward Position, Wafer Bread, the Mixed Chalice, and Incense.

E. W.—Write to any of the New York Church booksellers—Thos. Whittaker, 2 and 3 Bible House; Jas. Pott & Co., 114 Fifth Ave; or E. & J. B. Young, Cooper Union—and inquire. There are different editions of Geikie's "Hours with the Bible," and the price therefore varies.

QUERY.—Three or four years ago I bought a game of Bible questions, on the principle of "Authors." It was privately published, I believe. McLoughlin has a similar game, though much inferior. Where can I order the game again? EDW. P. NEWTON, 305 Broadway, Pueblo, Colo.

W. L. C.—1. *The Irish Ecclesiastical Gazette*, Middle Abbey st., Dublin, Ireland; *The Indian Churchman*, 63 Ballygunge Circular Road, Calcutta; *The Scottish Guardian*, 32 York Place, Edinburgh, Scotland. 2. There has been a considerable change made recently in the address of one at least of these patriarchs, and we would therefore suggest that you inquire of the Greek consul or Greek priest at Chicago or New York, who would certainly have the latest information.

Official

On Easter Day Bishop Peterkin, in whose charge is the mission in Brazil, deposed from the ministry, in the presence of the Rev. W. L. Gravatt and the Rev. W. P. Chrisman, in Charlestown, W. Va., the Rev. B. S. e Oliveira, deacon, for immorality.

WARNING

There has recently passed through this city one by name of John Constantine, who claims to be a "Nestorian presbyter," with credentials from ministers and pastors of many Protestant bodies, also a few from clergymen of our Communion. It seems to me the latter possibly fail to understand that the bearer of these testimonials is probably a convert to Presbyterianism from the ancient Church in Nestoria, where, if I remember rightly, our Archbishop of Canterbury is trying to encourage the members of the said Church in holding to the ancient forms and belief, against the encroachments from outsiders. If this is so, it seems further to me not policy for us to encourage this man by giving him our financial, or even moral, support. This John Constantine is traveling eastward towards Milwaukee, Chicago, New York, and London, according to his own account.

T. CORY-THOMAS,
Rector of West Superior, Wis.

June 4, 1895.

Married

CANDEE–HAMILTON.—On June 4th, 1895, in St. Paul's church, Duluth, Minn., by the Rev. Albert W. Ryan, assisted by the Rt. Rev. William E. McLaren, S. T. D., D. C. L., Bishop of Chicago, Gertrude Hamilton, daughter of the late Anson H. Hamilton, and Henry Safford Candee, of Cairo, Ill.

Died

HOGAN.—Entered into rest, at Tuscaloosa, Ala., on Whitsunday, June 2nd, 1895, Alexander Perry Hogan, in the 67th year of his age.

CLARKE.—Entered into life eternal on May 24, 1895, the Rev. Samuel F. Clarke, at his home near Aurora, Ill., aged 81 years.

"Right dear in the sight of the Lord is the death of His saints."

KIENZLE.—In Erie, Pa., June 4th, 1895, Mr. Michael Kienzle, the father of the Rev. Chas. A. Kienzle. He was one of the first to respond to the call to arms when his country was in peril, and served faithfully in Company C, 83rd Pa. Volunteers.

Requiescat.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

Shall these important works be sustained, or must they be crippled? This question will be answered by the sum of the contributions.

At the adjourned meeting, held on June 4th, the treasurer stated that $15 000 was still required to make up the deficiency, and that that sum is absolutely necessary, since large pledges, amounting to $50,000, are conditioned upon the whole $100,000 being secured, whereupon the Board made appropriations for the first three months of the new fiscal year, trusting that the sum still required may soon be received in order that they may be extended to September, 1896.

Remittances should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

Church and School

ASSISTANT WANTED.—On a field of great promise, including three cities. Unmarried priest or deacon, the latter preferred. Fair support. Must be Catholic-minded. Address H. C. GILCHRIST, Danville, Ill.

WANTED.—An unmarried man in orders as assistant in parish and in a Church school for boys. Address Rev. A. L. BURLESON, San Antonio, Texas.

SEA SIDE.—Can accommodate at my own home one or two sick or delicate persons. Reference to Philadelphia and New York physicians. Address MRS. M., Box 101, Bayhead, New Jersey.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

COTTAGE FOR RENT, near St. Mary's School, Knoxville, Ill., on the school grounds, reserved for a family having daughters to educate. Address the rector.

"THE ALBANY."—Select family house, delightful situation, within two blocks of, and overlooking, the ocean. Boating, fishing, bathing, close beside us. Special rates for season guests, also for June and September. For circulars, address MRS. M. A. HAYDEN, 310 Seventh ave., Asbury Park, N. J.

DRYAD HILL, a boarding school for a limited number of girls, situated in a high part of the beautiful village of South Orange, New Jersey (fifty minutes' ride from N. Y.), well known for its healthfulness, has just completed its first year. The house is charming, comfortably furnished, and with all new improvements, whilst the grounds are beautiful and extensive. The school is of a high grade in every respect and, as all the conditions are most favorable, it bids fair to become one of the leading schools of this region. Circulars will be sent on application to the principal, MRS. L. H. BENJAMIN.

The Editor's Table

Kalendar, June, 1895

2.	WHITSUNDAY.	Red.
3.	Monday in Whitsun week.	Red.
4.	Tuesday in " "	Red.
5.	EMBER DAY.	Red.
7.	EMBER DAY.	Red.
8.	EMBER DAY. Red. (White at Evensong.)	
9.	TRINITY SUNDAY.	White.
11.	ST. BARNABAS', Apostle.	Red.
16.	1st Sunday after Trinity.	Green.
22.	2nd " " "	"
24.	NATIVITY ST. JOHN BAPTIST.	White.
29.	ST. PETER, Apostle.	Red.
30.	3rd Sunday after Trinity.	Green.

A Hymn of the Armenian Church

FROM THE PREPARATORY PART OF THE LITURGY

Translated by R. M. Moorsom for The Church Times

O God, unsearchable art Thou,
Mysterious are Thy ways,
Thy home is in the dazzling light,
'Mid angel spirits flashing bright,
Where mortals cannot gaze.

Thy wondrous power created man,
And Adam was Thy care;
He stood in Thine own image made,
In glorious majesty arrayed,
Within the garden fair.

Thou did'st send forth Thine only Son,
Who by His suffering might
Regained that Eden, where mankind
Their immortality shall find,
And wear the raiment white.

To us Thy Holy Spirit send,
Pour, Lord, the rain of fire
Which erst on Thine Apostles came;
That we may, touched by Wisdom's flame,
Be robed in saint's attire.

Gird us with truth and holiness,
O ever Holy Lord!
For holiness becomes the place
Where in the beauty of Thy grace
Thou art on earth adored.

The stars arose as Thou did'st stretch
Thy right arm to the sky;
Strengthen the feeble hands we raise,
When to the Church we show Thy praise,
Or plead for her on high.

Bind every thought and sense we have,
As this tire binds the head;
And may the stole that girds the heart
Due honor to Thy house impart,
Oh Lord of quick and dead.

That we may fitly serve Thy Church,
Equip us from above;
O keep her 'stablished, settled, sure;
To all who seek Thee peace ensure,
Thou sovereign God of love.

May I take the liberty here of making an announcement which chiefly concerns my kinsfolk, many of whom I hope are weekly guests at the Table; viz., that I am preparing for publication a genealogy of the Leffingwell family, as compiled by our kinsman, the Rev. E. B. Huntington, down to about the year 1876. The statistics for the last twenty years must be obtained. I therefore ask that the address of every reader who is descended from the old family in Norwich, Conn., be forwarded to the office of THE LIVING CHURCH.

The editor greatly regrets that it is impossible for him to give a special notice of every pamphlet, tract, or sermon that is published, as some good friends seem to expect him to do. One person's time might be devoted to the reading and reviewing of these and the various booklets that find their way to the Table, and THE LIVING CHURCH would become merely a publisher's bulletin. Acknowledgment under the head of books and pamphlets received is all that can be promised. The same should be understood as to sheet music and books of lighter character. A special rate for advertising is made to publishers.

Here are some titles of sermons preached in Chicago on a recent Sunday: "The Strategic Element in Opportunity;" "The Peerless Man" (Abraham Lincoln); "Lincoln as Commander-in-Chief;" "Competition and Social Salvation;" "Municipal Reform;" "Social Reform in Fiction;" "Problems of the South," etc. One might as well "look for a needle in a hay-mow" as for the Gospel in that list, copied entire from a daily paper. We are glad to note that our Chicago clergy are seldom mentioned in the daily papers. It is a distinction of which they may be proud.

"Peter Lombard," the "master" of many interesting "sentences" in *The Church Times*, contributes the following interesting note from a correspondent on the names in a certain parish: "Opposite the parsonage lives Manning, a gamekeeper; a few yards to the right is Newman, a laborer; my butcher is Wiseman; Keble pays me periodical visits as collector of taxes; and though we have no Pusey, we have an approach to him in Pawsey, our bookseller. We have also Skeat, a shepherd; and Driver, a laborer; Locke and Mill (the parish clerk) if not acute thinkers, help to swell our list of well-known names."

Mr. Mangasarian, of the society for Ethical Culture, recently made the following remarks on spiritualism, with which we thoroughly agree:

> Spiritualism is dangerous, because, in the first place, it encourages among its votaries too great an intimacy. The joining of hands in a dark room, under the supervision of an irresponsible medium, is but the beginning of a familiarity which breeds disorder. I protest against all sects, the beliefs and practices of which are of a private nature. The Gospel that is preached in darkness is a bad gospel, and the spirits that come only under cover of darkness come from hell. I have nothing but the highest reverence for the philosophy of spiritualism and for all honest spiritualists, but I feel it my duty to denounce the phenomena of spiritualism. If Francis Bacon, Thomas Carlyle, Emerson, Tennyson, who uttered words of eloquence while they were housed in the body, return now to chatter and gossip and rap and tickle, then it were better that they had never risen from the grave.

One of the most amusing reports that has found its way to the Table, is the account of a recent meeting in an Illinois town of the Y. M. C. A. Ladies' Auxiliary. One of our Churchwomen, who has been a very helpful member and zealous worker, was denied a vote on the ground that she did not belong to an orthodox Church! A correspondent asks the editor to explain what is meant by "orthodox," and what Church would be entitled to be so considered if the Episcopal Church is not. For the former, the dictionary will serve; to the latter, the ladies above referred to would probably answer: "One Church is as good as another, except the Episcopal and 'Catholic.' The dense ignorance displayed in this occurrence is more wide-spread than one would imagine. The writer knows another Illinois town where the Presbyterian minister harrangued his people on the danger of having anything to do with the "Episcopalians," who were about to build a church there; and that there was not much difference between them and "Catholics." It is a common thing all around us for preachers to rail against "prelacy" and bishops "lording it over God's heritage," whereas, the fact is, a real bishop has not half so much "lording" power as a presiding elder.

A kind reader sends us a "Communicant's Card," which is in use in Port Elizabeth, Cape Colony. It is intended to meet the requirement of the rubric in the English Prayer Book that notice shall be given to the curate by those intending to communicate. The card is to be signed and put into the box at the church door during the week. There is something to be said in favor of such an arrangement. It would be a great convenience to a celebrant to know just how many communicants to prepare for, and it would sometimes enable him to give counsel and instruction in cases where it might be needed. Moreover, it would put a check upon the matter-of-course receiving by some who come forward simply because they happen to be present, without having given the matter a moment's thought. On the other hand, it would doubtless be a bar to frequent receiving, and annoyance and hindrance

communicants, and quite impracticable except when people have been brought up to it. The plan might, however, be put to good use on special occasions, like meetings of conventions, and there would be no just ground of offense or complaint if the rector should instruct his people that they must give notice at such times. The communicant's card is the most feasible plan for carrying out the rule.

Notes on the Clergy List

BY THE REV. H. FIELDS SAUMENIG

A glance at the names in the clergy list of the American Church show some interesting things and perhaps a few unknown facts. We have 1 Pope, 1 Monk, 5 Abbotts, 1 Archdeacon, 9 Bishops, only 2 Churches and 1 Sexton. Of all these only 5 are Parsons and 3 only may be called Shepherds. What they will do for vestments I cannot tell, for we have only 1 Hood and 2 Copes. I find no record of a churchyard, but suppose there must be one, as there are 4 Graves and 1 Coffin.

Among the characters of Scripture history may be mentioned, 1 Abel, 11 Adams, 1 Joseph, 1 Cain, 2 Daniels, 1 David, 1 Saul, 2 Moses, 3 Andrews, 6 James', 3 Johns, 5 Matthews, 1 Paul, 4 Peters, and 11 Thomas'. Only 5 of the clergy are Benedicts (rather a strong argument for celibacy). The trades are represented by 12 Bakers, 8 Barbers, 12 Cooks, 20 Millers, 1 Painter, and 3 Plummers. Among the clergy are 3 Black, 37 Brown, 11 Gray, 10 Green, and 13 White. In addition to the 3 Birds mentioned are 11 Martins, 2 Partridges, and 1 Crowe, and 6 of the clergy are Hunters.

An ecclesiastical "Zoo" might be begun with the 5 Bucks, 1 Lion, 1 Drake, 2 Bulls, 1 Duck, 1 Fox, and 2 Lambs. Among the nobility are 2 Kings, 3 Lords, 2 Earls, 3 Knights; and there are 10 Pages. In the whole list of the clergy I find only 1 Goodfellow, 1 Goodman, and 2 Christians. I find also 2 Long clergymen, 1 Small, and 3 Short. My time is limited so I cannot count the Smiths and Joneses.

The Marriage and Bereavement of Enmegahbowh

WHITE EARTH, Minn., April, 1895.

DEAR MR. LIVING CHURCH:—Please let me ask you for a small space in one corner of your valuable paper to tell my Eastern friends, who have often and repeatedly asked about us, and more particularly of my departed companion.

Dear Christian friends: My dear wife departed this life on the 30th of March. My sorrow and griefs, and anguish of soul are beyond expression. To lose a close companion of nearly fifty years—you have some idea how it has affected me, a poor aged man. Please let me give you, before I proceed further, the incidents of our marriage, though it is not proper time to give it here while I am in deep sorrowing.

I was not born in this Western country, but far away towards the rising of the sun—thousands of miles away, and in my early days was sent out to this country as an interpreter, and to help and do what I can for the great missionary work. At the end of six years I was determined to return home and resume my schoolings days. The superintendent said, if that is why I am so anxious to go home for, "I can send you a better school in the East;" and for three years I remained in school near Jacksonville, in the State of Illinois. Three years schooling prepared me to do work for my heathen race—only for my own heathen race.

Having no place for my permanent home I must go here and there as a wanderer to and fro; and wherever work or duty called me, have to obey the mandate forthwith. On a certain occasion, Dr. Kavanaugh with his party proposed to start from Fort Snelling up to the Mississippi River, and cross to the country and reach the head waters of Lake Superior. I had known Dr. Kavanaugh before. He was inquiring for a good voyager and an interpreter for his trip; secured the services of Mr. Falstrum and his son as voyagers, and for an interpreter invited me to go with him as far as Sandy Lake; and accordingly procured a large canoe and plenty in provision.

Dr. Kavanaugh assigned me to take charge, when to camp, and when to start. It was very slow way of traveling, sure. We made many campments before we reached now the site of Brainerd, and from this place to the noted Pine River made three campments, before reached it, and right here was a small settlement of my people, and it was now towards evening of the day.

Dr. Kavanaugh proposed to make campment here that he might have the privilege to preach the Word of God to the heathen. I said, we have two more hours yet to travel before the hour of making campment. All

agreed to make campment. As soon as we pitched our tents, men, women, and children came to see the party.

"Dear Enmegahbowh, please notify the people if they would come after supper that I will preach and tell them the wonderful love of the Great Spirit towards them." All assented. Men, women, and children began to come, and took their seats in circles to have fine view of the speakers. Deep attention prevailed. I never can forget the theme he dwelt upon was the great love of the Great Spirit.

Preaching was over. Among the women came bright young girl about eighteen or nineteen years old, the only child of the Hole-in-the-Dog's warrior.

Dr. Kavanaugh turned towards me and said: "My dear Enmagahbowh! I must ask you a serious question. Did you see the girl that sat near the most painted woman? I must ask you, dear Enmegahbowh, to marry the girl."

"Yes," said the Rev. Mr. Spates, "I took notice of the girl, and I hope," continued Mr. Spates, "Enmegahbowh will have no objection."

I said: "She will not have me. If I am fully convinced that if she was willing to accept me, I think I would be willing to marry her. I know the custom of your people: take much time to marry, to know and study the woman that you want to marry. Now, Doctor, you come and ask me to marry the girl that you know nothing about her."

"My simple reason to ask you to marry the girl, I took fancy of the girl and look like would make you a good companion and help-mate in life."

Dr. Kavanaugh ask the Rev. Mr. Copway to go and take me to the wigwam of the girl, and to ask her whether she would be willing to marry this man, Enmegahbowh.

We both started and entered into her wigwam. The wigwam was nicely carpeted with mats. Rev. Mr. Copway asked the girl whether she would be willing to marry and become the wife of this man, Enmegahbowh. This was rather uncalled question for her and her parents.

She looks at me and smiles, a good indication, and for a few minutes gave no answer. By and by she said to ask her parents.

Mr. Copway turned towards the parents and asked them the same questions over. The mother said: "This is our only child, and we see that you are from other country and far away from us; you do not belong in this country. We cannot let our only child be taken away from us. It would be a death blow to us. If you promise to live in this country we would have no objection to marry the man."

"Yes," said Mr. Copway, "we will promise you that, if you will both agree to give your consent to have your only child marry this man."

Both gave their consent. There was another, the most hardest question of all; viz., whether they would have any objection to have their only child receive the Christian Baptism before the marriage take place!

"That part of the question," said the mother, "we have nothing to do with it. We have given up to you our only child, and we know you will do the best to take good care of her while she live."

The whole question was settled. Soon after breakfast Dr. Kavanaugh summoned the people to come and see the Christian Baptism and Christian marriage ceremonies performed. Heathens flocked around the elm tree, the place selected for the Baptism and the Christian marriage performed to see for the first time in their lives.

Dr. Kavanaugh, with a bowl of water in his hand, invited the heathen girl to come forward. She came and knelt down for the first time of her life, and received the Christian Baptism. The heathens all look wild and stare at the face of the consecrator, as if death was the forerunner to come upon their people. There she stood alone before her, parents, and before her heathen race, alone to renounce the religion of her nation.

When my dear companion took the badge of Christian distinction, against the grand medicine religion of her fathers, she too belonged to the grand medicine lodge, the highest religious attainment among my heathen race. She knew she was accepting the religion of the Great Spirit, contrary the faith of her heathen race. She knew that her race were growing in more darkness, her poor people, as it were, condemned to death, and when she came forth to receive the Christian initiation, like Esther she exclaimed: "If I perish I perish."

Thus, my dear Christian friends, she was the first by her actions to herald and awaken the long sleepers in sin and in heathen worship, and thus she believed God, and it was counted unto her for righteousness.

This heathen girl came forward, and before her heathen parents and her people, with a loud interpretation into the Chippeway tongue, answered to the following questions: (Charlotte was the name given her by Miss Morrison when she was ten years old).

"Charlotte, dost thou renounce the devil and all his works?" etc.

"I renounce them all," etc.

"Charlotte, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Thus she was admitted and received into the Church of the Great Spirit, the Church she loved and gloried during her life.

To take such steps by an uneducated heathen girl, was of no small consequences. She faced against the whole faith and worship of her fathers. She knew and to take such steps caused much displeasure among the leading grand medicine men; and much blame attached to her parents to giving their only child away to strangers and under so mysterious religion of the pale faces. The leading grand medicine men raised their voice against it, and were afraid it might be the beginning of the coming of the great disasters predicted by our forefathers, that it should come upon the whole Indian races. Hence the grand medicine men tried and asked her to retract her fatal steps. No! not the least they moved her; but rather moved to stronger resolutions and confirmed her faith.

Now, dear friends, why I have mentioned it the above—I will tell you what was in my heart secretly stored. My whole plan was to leave this country and flee away to a country congenial to my coward spirits. I was glad when the invitation was given me to accompany Dr. Kavanaugh. I knew it was towards the country I wanted to go. Traveling on and on against the swift current of the great Mississippi River, and towards the evening, unexpectedly and suddenly I met the heathen girl to be my companion for life. Had we passed on without making campment near the village, I should not have met the girl. To make too early encampment was against my charge given me and against the hour of the day, altogether too early. But the campment was made, and the consequences, our Christian marriage, and her accepting the Christian faith. This event brought us together and caused us in the order of kind Providence of God to prepare the way to bring the Gospel and not the great disastrous consequences upon the whole Indian races, as the grand medicine men predicted. Oh! it was to the reverse. Our uniting together to make our feeble efforts to do what we could for our poor heathen people, caused the races which sat in darkness to see great light, and to them which sat in the region and shadow of death that light might spring up in the near future.

This little heathen girl caused to intercept my speed for away country. I gave her my hand for life, she gave me her hand for life, and during the years of our traveling together we have from the beginning endeavored to tell our poor people, saying: "Behold, behold the Lamb of God, which taked away the sin of the world!" Whatever we have done and accomplished, that is very little.

I know not when my griefs and mourning at her departure shall cease. No, not until my tears have blinded my eyes and have marked the deeper furrows on my wrinkled cheeks. There is a home circle where I shall find my departed companion. Let me go and live with her once more and forever.

Dear friends, I bid you all farewell, farewell.

J. J. Enmegahbowh,
Indian Priest.

Book Notices

Daughters of the Revolution and Their Times, 1769-1776. A Historical Romance. By Charles Carleton Coffin. Boston and New York: Houghton, Mifflin & Co. Price, $1.50.

Although many of the characters presented to us in this interesting and patriotic romance are imaginary, they are all types that existed during that period of our country's history when the colonies were struggling to attain their independence. Mr. Coffin devotes himself especially to portraying the devoted patriotism of the mothers and daughters of that day, believing that their influence and part in the making of the American nation have not received their due recognition. The events, scenes, and spirit of the colonies are entertainingly set forth, and the volume is rendered more valuable by its many illustrations, portraits, and pictures of historic houses, the latter taken from recent photographs.

Churches and Castles of Mediæval France. By Walter Cranston Larned. New York: Charles Scribner's Sons. Price, $1.50.

Mr. Larned carries us from one place to another where great architectural monuments are linked with the history of old France. He modestly disclaims profound or detailed technical knowledge. He desires to record simply the impressions of a traveler who loves the places and buildings he describes for their beauty and their historical associations. This intention is well borne out in the sympathetic descriptions of which the book is full. Great churches pass in review, the cathedrals of Amiens, Beauvais, Chartres, Tours, Rouen, Carcassone, Bourges, Rheims, with many lesser ecclesiastical piles, are described with a discriminating enthusiasm which carries the reader with it. To these are added chateaus and castles renowned in song and story. There are twenty-five excellent illustrations. Such a book appeals to the cultivated general reader, to the historical student, and the lover of art. It could not fail to be useful also to the average traveler who wishes to go somewhat beyond the lines of his guide-book.

Hull House Maps and Papers. A Presentation of Nationalities and Wages in a Congested District of Chicago, together with Comments and Essays on Problems growing out of the Social Conditions. By Residents of Hull House, a Social Settlement at 335 South Halsted st, Chicago. New York: Thomas Y. Crowell & Co. Price, $2.50.

No one who has visited Hull House, nor any intelligent reader who knows, from "good report," what the settlement idea has done for the lowest districts in some of our great world-cities, need be urged to read this remarkable book. It is fascinating from cover to cover, and nothing but its ample proportions saves it from being devoured at one sitting. The residents at Hull House are a group of cultivated, college-bred people, who have left their pleasant home environments to live as good, friendly neighbors in "a criminal district which ranks as one of the most openly and flagrantly vicious in the civilized world." In eleven special essays this life and work are described. Maps give statistics, and a summing-up of their investigations into the housing of the extremely poor, their schedule of wages, the sweating system, etc. Miss Jane Addams, the head of the House, shows us what an influence their beneficent methods of work exercise in inducing the dweller in the slums to strive for better local government, and to attain a wider social and intellectual life. Altogether, this volume is one of the most important contributions ever made to this department of the literature of sociology.

Inebriety or Narcomania. Its Etiology, Pathology, Treatment, and Jurisprudence. By Norman Kerr, M. D., F. L. S. Third edition. New York: J. Selwyn Tait & Sons. Price, $3 50.

Dr. Kerr is authority on all subjects lying within the wide range of this volume, from experience and position having especial advantages for the study of inebriety. His work is thorough and convincing at nearly every point. We think too much is attributed to heredity, and that this theory is altogether overdone in the medical as well as the moral science of the day. The most ready and helpless victims of alcohol, when it may be had, are races that have no possible heredity or predisposition for it; and the average observer can testify that no worse cases of inebriety can be found than among those who have had no drunken ancestors for many generations. Of course, a heredity of general physical condition must be admitted, but that the specific heredity of craving for strong drink is common is very doubtful. Another claim of the distinguished specialist we should be disposed to question, that is, that a few drops of wine taken at the Communion is likely to bring the reformed drunkard to a relapse. We do not deny that some relapses have been charged to that; a poor excuse is better than none, and the victim of alcohol will always seek for something or somebody to share the blame. We have never known of or heard of a relapse that was unmistakably due to participation in the Sacrament. Dr. Kerr's theory of inebriety as a disease which is often both the result and cause of disease, is the only reasonable theory, and his contribution to the treatment of it will prove, has proven, of great value. All phases of inebriety are discussed, opium, chloral, etc., and advice for prevention, care, and treatment is given.

Life Here and Hereafter. Sermons preached in Ripon cathedral and elsewhere. By Malcolm MacColl, M. A., canon of Ripon. London and New York: Longmans, Green & Co. Pp. 405. Price, $2.25.

The mantle of Canon Liddon seems to have fallen upon Canon MacColl as an exponent of the Catholic Faith. Some years ago he laid the Christian world under lasting obligations by his valuable volume on "The Relations of Christianity to Science and Morals." His thorough familiarity with both science and theology enabled him to grasp the subject with a master hand and set it before the world in its true light. Those who value the former work will welcome a second volume from his pen, and will find their expectations amply fulfilled. This book is written in the same clear and masculine style, with the same strong grasp of its

several themes, and is no less full of sound learning and profound thought than the first. It is a book for both clergy and laity to read and ponder well. It contains three discourses on immortality and the doctrine of evolution, four on the "Many Mansions of the Spiritual House"(*i.e.*, the unseen world), one on Agnosticism, one (very valuable) on capital and labor, another (most helpful) on ignorant prayers, and several suggestive ones on Old Testament characters. These make up a book of wide range and enduring interest, which many will wish to read and own. The discourses on evolution are written from the point of view of a devout and scholarly Christian evolutionist, who, while he accepts the theory of development, does not swallow blindly everything which comes to him in the name of science nor abandon anything that is of faith. His thesis is that "the laws of evolution are the ministers of a designing mind which is working towards a species with which physical evolution will cease and the development shall take another direction. The apparition of man upon the scene closes the old process and begins a new one. Personality now succeeds instinct. The law of natural selection, which is a kind of blind choice in plants and animals, gives way to man's intelligent free choice. The law of progression by the struggle for existence gradually recedes before the law of self-sacrificing love. Progress on the plane of physical evolution ends in him, and is superseded by a process of spiritual development. It is not to a more perfect development of his physical nature that man aspires: not to swifter feet or keener eyes, or wings wherewith to float in space and cleave the air, but to such a development of his spiritual nature as shall enable him to bend the laws of the physical creation to his purposes and make them his obedient slaves." Following this line, the author goes on in four masterly discourses to sketch the process of man's development in the many mansions of the spiritual realm. "Here below man's progress, even the progress of the best of us, is never straight onward, but commonly tortuous, and often interrupted. The right road is often missed, and time is wasted, and energy also, in retracing steps to the parting of the ways. In the heavens progress is continuous and uninterrupted; so that he who arrives fit only for the lowest room will by and by reach the highest, while he who has passed at once to the highest attainable on leaving this earth will yet mount higher and higher as the faculties expand by unwearied activity, always getting nearer, though never getting near, the uncreated Source of all life and energy, of all beauty and joy."

"The Smallest Dictionary in the World" is published by Frederic A. Stokes Company, New York. It is scarcely an inch long, yet contains and defines all the ordinary words of the language, besides explanations of a large number of scientific and technical terms. It is cased in a metal box, in the side of which is a magnifying glass, an indispensable adjunct for the use of the book. The entire outfit might be attached to a watch-chain, and one might thus be equipped for all emergencies.

Magazines and Reviews

In the number of *Littell's Living Age* for May 25th, there is a reprint from *Temple Bar* of an entertaining account of the peculiar merits and original ways shown by "Madame," the name by which the Duchess of Orleans was best known to her contemporaries. There are two stories in this issue, "The Adventures of Parson Trussbit," taken from *Longman's Magazine;* and "In Honor Bound," first published in *The English Illustrated Magazine*. The writer in *Macmillan's Magazine*, who gives us "Some Thoughts on Fenelon," says of the latter that, besides being the "most finished gentleman of the Court of Louis the Fourteenth," he was a "member of that small but delightful family of literary men of which Virgil is the type; those choice and affectionate spirits whom we admire greatly and love still more." "The Progress of Canada" is an important article, reprinted from *The Edinburgh Review*. "Court Dress and the Speaker's Dinner" refers to the inflexible rule requiring such garb at formal functions at the Speaker's house, whereby many members are debarred from accepting his hospitality, the Irish members invariably standing aloof. *Littell's Living Age* is always happy in its selections of articles, and the magazine is enjoyed by a wide circle of readers.

The entertaining powers of *St. Nicholas* are well known to our young readers, and old ones also, but the large amount of instruction to be gained from its pages is particularly noticeable in the June issue. Hon. Theodore Roosevelt continues his "Hero Tales from American History" by a sketch of "Geo. Rogers Clark and the Conquest of the Northwest," a campaign full of exciting adventure. The natural history paper this month, by Prof. W. T. Hornaday, has for its subject the buffalo, musk ox, mountain sheep, and mountain goat, and very interesting is the information he gives us. No less so is Margaret W. Leighton's article on mushrooms, lichens, and moulds. One is surprised to learn that there are some beds of mushrooms in Paris seven miles long, and twenty-one miles of that edible are growing at Mery; in Rome they bring in a revenue of $4,000 a year, and poachers train dogs to dig up the mushrooms of marketable value and bring them out to where they are waiting to receive them.

In the June issue of *The Ladies' Home Journal*, Arthur Warren's article, "A Domestic Court," sketches the home life of the King and Queen of Denmark, the home from whence have come more rulers and potentates than any other European court, and the artist has assisted him with a series of interesting pictures of royal life *en famille*. Dr. Parkhurst, for the first time, writes of woman suffrage in an article, "Women Without the Ballot," which will probably call forth a storm of dissent. A new serial, "The Luck of the Pendennings," by Elizabeth W. Bellamy, the Southern novelist, begins interestingly and gives promise of a strong piece of work; Alice Barber Stephens illustrates it. Women who love dainty needlework will be delighted with designs for "Italian Renaissance Embroidery," "Some Graceful Centerpieces," and "Designs in Crochet and Tatting." "The Fashionable White Gown" is pictured and described, and some very practical suggestions for "Cotton and Woolen Gowns" are given. Eben E. Rexford writes of "Our Poisonous Plants," urging that vigorous efforts to exterminate them shall be made all over the country.

The Scottish Review (Quarterly) for April, tastes strongly of the atmosphere north of the Tweed. The opening article is on "The Songs of Scotland before Burns," by J. Cuthbert Hadden. "The Gay Gordons" gives us some insight into some interesting family history. J. H. Fullarton pleads for more attention to the economic interests of the Western Highlands. Wm. Macpherson treats of "The Representative Peers of Scotland,"and urges an increase in the representation of Scotland in the House of Lords. Ben. Taylor exhibits the "Local Taxation in Scotland," drawing his data from a recent Blue Book on the subject. Turning from subjects peculiar to Scotland, we find a satisfactory criticism of the present tendency of "The Malcontent Woman" to ape mannish ways, by Col. T. Pilkington White. R. M. Wenly contributes a criticism of "Balfour's Foundations of Belief," under the title and from the standpoint of "The Persistence of Rationality." If the amount of attention which Mr. Balfour's brilliant book receives is any indication, it is an epoch-making work. The "Summaries of Foreign Reviews," and notices of "Contemporary Literature" are excellent.

There is a distinctly literary flavor about *The Edinburgh Review* (Quarterly, Leonard Scott Pub. Co., New York). "The Classical Studies of Dante," in the April number, mentions the fact that at least 1,400 passages in Dante contain citations, references, imitations, allusions, or reminiscences of Scriptural and classical authors, and discusses the comparative amount of use made of particular writers. "Life and Letters of Mrs. Craven" gives a glimpse of French society in this century, and ends with the remark that "this world could scarcely have given more to a woman than was given to her—youth, love, happiness, reputation, sorrow, trouble, and anguish, and in the end an oblivion at which she was able to smile." An article follows on "Somersetshire," which ought to be read by any one contemplating a tour of that country. "Alter Fritz" is a review of the career of Frederick the Great. A review of the "Memoirs of General Thiebault" is of special interest just now that attention is being paid to everything connected with Napoleon Bonaparte. There is also a full review of Letharby and Swainson's "The Church of Sancta Sophia, Constantinople: A Study of Byzantine Building;" and an article entitled, "Mr. Stopford Brooke on Tennyson." The closing article reviews the various attempts at "Weather Prevision" which have been made and the principles which have governed them.

The Quarterly Review for April, is an unusually interesting number. The leading article, on "The Bible at Home and Abroad,"contains a valuable account of the work of the Bible Society, and of the various translations which have been prepared for missionary use. One interesting piece of information is that the British copyright of the Authorized Version is vested in the Crown, and that license to print it in England is granted by charter to the Universities of Oxford and Cambridge, and by patent to the Queen's printers. The late Robert Louis Stevenson receives high eulogy in a notice of a new edition of his works. "A Century of Science" is an important review of the careers of William Buckland and Richard Owen. The controversies connected with the evolutionary hypothesis are reviewed, and some weighty considerations advanced of conservative nature. In a notice of the Border Edition of "the Waverly Novels" the claims of the Wizard of the North to a place among the world's great writers are advanced with enthusiasm and convincing argument. "Mr. Balfour's Foundations of Belief" receives appreciative but discriminating attention. In fact, we have seen no better review of this work. (Leonard Scott Pub. Co. $4 a year.)

The reading of daily newspapers consumes time, and for a hurried reader, does not always afford a clear view of the situation of affairs in different parts of the world. It is, of necessity, of too fragmentary a character. Such a magazine as *The Review of Reviews* is therefore of exceptional value to those who desire to keep posted on current events. In short, but comprehensive, articles, is given a clear idea of the status of the world's progress in varied directions, as, for instance, in the June issue we are furnished with an admirable review of the situation in Cuba, a clear statement of the points at issue between England and Nicaragua, with a portrait of the latter's President and a map of the country, the question of boundary lines and a concurrence of policy by the United States and England being forcibly urged; a discussion of the peace terms between Japan and China, and Russia's protest, with a consideration of its effect on Japan, is followed by a synopsis of the progress of reform in New York City, and mention of the new Police Board; the campaign for "honest money" is fairly treated,with an account of the progress of that cause in Australia, and a brief study of the monetary situation in Mexico and California; South Carolina's perplexities, and the final decision on the income tax, Utah and Statehood, the Pamir Agreement, the relief of Chitral, the Opium Commission, Prohibition, the school question in Manitoba, German and Austrian politics, France and the Nile, the new English Speaker, English politics, Labor questions in England, general elections in Greece and Denmark, earthquakes in Central Europe, the Pope's Encyclical, an obituary record, and comment on President Seth Low's gift, cover a wide field of information not to be found in like compass elsewhere. This issue contains also valuable articles on "Chicago Newspapers and their Makers," and the oratorical contests of the Western colleges held for 22 years past; also an interesting account of the Passion Play at Horitz in Bohemia.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THOS. Y. CROWELL

In the Land of Lorna Doone, and other Pleasurable Excursions in England." By William H. Rideing. $1.

GEO. W. JACOBS & CO., Philadelphia

"Our Life After Death." By the Rev. Arthur Chambers, Associate of King's College, London. Fifth edition. Preface by Canon Hammond. $1 net.

A. C. McCLURG & CO, Chicago

The Eye in its Relation to Health. By Chalmer Prentice, M.D. $1.50.

S. C. GRIGGS & CO., Chicago

Wit and Humor of Familiar Sayings. By Marshall Brown. $1.

THE CATHOLIC BOOK EXCHANGE

Plain Facts for Fair Minds. An Appeal to Candor and Common Sense. By George M. Searle. 50c.

WM. T. COMSTOCK

Churches and chapels. Designs and Suggestions for Church Building Committees, Architects, and Builders. 52 Illustrations. By F. E. Kidder, C.E., Ph.D., Architect. $1.50.

SKEFFINGTON & SON, London

Voices of the Past. A Sacred Drama. In Three Parts.

PAMPHLETS

The Narrow Way: Being a Complete Manual of Devotion, with a Guide to Confirmation and Holy Communion. Revised and adapted for use in the American Church. New York: Thomas Whittaker. Stiff cloth, gilt title. 25c.

Thirty-seventh Report of the Church Home and Infirmary of Baltimore.

The World's First Parliament of Religions. A Brief Summary of What the World has Said of the World's First Parliament of Religions, and of its Organizer and Chairman, the Rev. John Henry Barrows, D.D. Edited by George S. Goodspeed. Hill & Shuman, Chicago.

A Plea for the Christian Year. By a Congregationalist. With Letters from Eminent Christian Thinkers, and a Brief Account of the Leading Holy Days and Seasons. New York: James Pott & Co. 10c.

Music Received

OLIVER DITSON CO., Boston

"I Heard the Voice." "Make a Joyful Noise unto the Lord." "Children of the Heavenly King." "Jesus, Thy Name I Love." "Lord, I Call Upon Thee." "My Song is Love Unknown." "*Jubilate Deo.*" "Our God is Mighty to Save." "In the Cross." "Light of the World." "*Magnificat* and *Nunc Dimittis.*" "Take Me, O My Father, Take Me." "Blessed is He that Watcheth."

OTTO SUTRO & CO., Baltimore

The Office for the Holy Communion. By Horace Hills, Jr. In memory of the Rev. John Henry Hopkins, S.T.D.

FROM FLORIDA—Let me here and now say, as my opinion, that THE LIVING CHURCH is the best and newsiest Church paper in the country. I will gladly do all in my power towards increasing the circulation. My theology agrees with the editorials in THE LIVING CHURCH as well as with the general tone and drift of the straight out doctrinal position taken by your admirable paper.

The Household

After Many Days

BY MAZIE HOGAN

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CHAPTER II.

"Oval cheeks, encolored faintly,
Which a trail of golden hair
Keeps from fading into air.

"And if any painter drew her,
He would paint her unaware,
With a halo round her hair.

"And a dreamer (did you show him
That same picture) would exclaim:
"'Tis my angel--with a name!'"
—MRS. BROWNING.

Miss Winston walked quickly down the street under the spreading elms, her hands clasped, her eyes down-cast, deep in meditation. Her thoughts were with the girl she had just left, and a feeling of deepest pity filled her heart for her whom many envied. Since their friendship had sprung up, she had often wondered what it was that clouded the brow and saddened the voice of one whose nature was evidently formed after so gay and gladsome a mould.

"If heaven may only grant me grace to bring good to that poor child out of that confidence in me which she shows! She has a noble, true, and generous character, but her training has been sadly at fault. Those doubts appall me, yet her own words, sad though they were, suggest an explanation."

A quick step on the pavement behind her—"Good evening, Miss Winston"—and a slender young man raised a straw hat from a well-shaped head, covered with waves of light brown hair, and slackened his pace so as to accommodate it to hers.

"Good evening, Mr. Mackenzie." She lifted her eyes and smiled. It was not the first time that this young man had overtaken and walked with her, as both returned home, she from a visit to Alice Graham, and he from the business house where he was bookkeeper, and the meeting had always been pleasant to both.

Now she said, cordially, "I am glad to have met you this evening. I particularly wished to inquire about Una. How is she to day? Is her sickness at all serious?"

"We trust not, Miss Winston," he replied, in a peculiarly sweet voice. "The doctor calls it a low, nervous fever, and hopes soon to overcome it, but Una is so extremely frail, and of so nervous a temperament, that my mother and I fear the effect of even a slight sickness. However, she seemed better at dinner."

"I hope she may soon recover. I have wished to pay her a visit, but as yet have found it impossible, though I hope soon to do so."

"It would be a great favor, Miss Winston. Una is very ambitious, and, now that she is sick, is continually fretting about her studies, the time she is losing, the approaching examinations, the prize medal, and all such things, which she should banish entirely from her mind. Her anxiety has already considerably retarded her recovery, and perhaps a few words from you will influence her more than all my mother's arguments and my own. We fear she may not be able to return to school this session, but dare not hint at such an idea, or she would be inconsolable."

"I hope very much you may not find it necessary. I shall certainly come to see Una to-morrow. Meanwhile, give her as my message these words: 'The race is not always to the swift, nor the battle to the strong!'"

"Thank you very much, Miss Winston. Good by!" Again he lifted his hat, and they parted.

Five minutes later, Kenneth Mackenzie opened a little garden gate, and after pausing to gather an exquisite white rose, passed up the steps of an humble little cottage, through an open door into what appeared to be a sitting room, where a gentle-looking lady in widow's garments sat knitting by the fading light. She looked up at him with a smile which said more than a hundred words could have done of a mother's love and confidence. It met as expressive a glance from his deep blue eyes, and he stooped and kissed her on the forehead, asking, anxiously: "How is Una?"

"She seems better this evening," answered the mother. "Her fever is less, and she has been asleep for more than an hour."

As though to contradict her words, a feeble voice from the next room called: "Come here, Kenneth. I am not asleep."

He passed quickly through the door, and stood beside the bed, which was drawn close to the west window, so that all the light left in the summer twilight shone full upon its occupant, a slight girl of fourteen, propped high on pillows, which were completely hidden from view by her luxuriant pale golden hair, which lay loosely scattered about. Very large gray eyes, with long black lashes, in a face absolutely colorless save for a faint fever flush on one cheek, and delicate, clearly defined features, all surrounded by the halo of golden hair, and seen in the fading light, had a weird, almost unearthly, aspect.

"Well, little sister," said Kenneth in his peculiarly sweet voice, "you are better this evening?"

"I suppose so," she rejoined, half petulantly. "It's all nonsense, this staying in bed. I could be up perfectly well, but mother won't even let me have my Latin grammar. Just think, four whole days wasted, and there's no telling how much I have missed!" She paused, out of breath, and her brother answered:

"Never mind that now, Una, let me tell you my adventures," and in a low tone, very soothing to her excited nerves, he commenced a narrative in detail of the various trifling incidents of his afternoon, enlarging and prolonging it as he saw her quiet and attentive, and closing with his meeting with Miss Winston, her promise in regard to the visit, and her message to Una.

Her great gray eyes sparkled with a half comprehension of the meaning, as she said: "What does it mean, Kenneth? I don't quite catch it. I have always thought it right to do one's best and to try to excel others. Isn't it?"

"It means, Una," he replied, "that there is a higher kind of triumph than mere worldly success. Just as we are told: 'Greater is he that ruleth his spirit than he that taketh a city,' so a cheerfully borne disappointment may evince a better frame of mind, a more real triumph than a success not so well borne. And," as he saw her face begin to show comprehension, "I think Miss Winston's meaning was that you may gain a nobler victory by quietly and uncomplainingly giving up the long desired medal, if you find that it must be, than you would if you won it by exertions which might permanently injure your health, and which are directly opposed to the wishes of those dearest to you."

"Is it wrong, then, for me to wish to gain the medal?"

"No, it is right for you to study and succeed in your classes for several reasons. It is your duty to God to make the most of the talent He has given you. To cultivate and improve your mind is your duty to yourself, as giving you increased opportunities of usefulness and enjoyment, and to your neighbor, as rendering you a more pleasant and improving companion. It is your duty to your mother and to me to be careful that the education we are giving you is as thorough and complete as possible, both to repay us for the time and money we have devoted to it, and that you may, in future, be enabled to make your own livelihood and to support our mother, if I am taken from you. For all these reasons it is right that you should make every effort, consistent with your duty, to acquire useful knowledge, and my mother and I would value the medal, if you won it, as showing that you had worked well and improved much during the session, not because your standing was higher than this girl or that boy. If you fail to obtain it on account of this sickness, you will still have, in return for your faithful labor, the approval of your own conscience, the approbation of your teacher, and the satisfaction of our mother and myself. What more would you wish?"

It was with some little anxiety that he endeavored to see Una's face, in the gathering gloom, for he had said more and in plainer words than he had at first intended. His mother, overhearing from the next room the greater part of the conversation, feared that in her weak, nervous state her brother's grave words might occasion an hysterical attack, to which she was subject. However, she lay for some moments silent, and then said, quietly:

"Thank you, brother, I never saw it so before, but I believe you are right. Kiss me good-night now."

He kissed her and went into the outer room, and while his mother was with Una, preparing for the night, he sat in the deepening darkness, thinking very tender thoughts of his little sister whom he loved with a father's affection. His mind reviewed the past ten years, years spent so differently from his boyish plans, and as he thought of his own disappointed ambitions, the words of his sister's teacher recurred to his mind, and mechanically he repeated: "The race is not to the swift."

Ten years before, the Mackenzie family was counted one of the happiest in Vernon. Mr. Mackenzie was an exceedingly handsome and talented man, universally beloved and admired. He constantly made new friends who were fascinated alike by his beauty of person, charm of manner, and brilliancy of conversation, and when he invited them to his lovely home, they were equally pleased with what they found there, the daintily furnished rooms, with such perfect taste in all their appointments, his lovely, refined wife, his son Kenneth, a handsome, gentlemanly boy of fifteen, and his dainty, golden-haired, fairy-like, baby daughter.

Mr. Mackenzie was a rich man, his investments were successful, and his friends spoke jestingly of his good luck. Suddenly, however, a firm in which he had large investments, failed, certain speculations, in which he had placed great confidence, proved unsuccessful, a mortgage which he had given in an unguarded moment was about to be foreclosed, and he saw ruin staring him in the face.

Before him in vistas which opened one into another, he beheld himself, a dishonored, penniless man, forced to earn daily bread for himself and those far dearer to him, by the labor of those soft, white hands which had never yet known an hour's work. He saw his wife bereft of the beautiful home she loved so fondly, toiling beside him, her beauty torn from her by the stern hand of want, and his children, all his bright hopes for them shattered to atoms, reared under the same heavy crushing hand, his noble boy with his pride and his ambition wrested from him, his lovely little daughter deprived of the innocent pleasures of childhood.

Beyond he saw the group of admiring friends which had heretofore attended his pathway with applause and praise, changed by the magic finger of adversity to enemies and mockers. He felt that now he was called upon to drain the bitter and disgusting dregs of the sweet cup which fortune offered him, and which he had hitherto quaffed so joyously.

The contemplation, through one awful night, of what was in store for him and his, proved more than he could endure. There was an hereditary susceptibility of brain, hitherto unsuspected, and under the influence of this shock his reason gave way, and in the gray dawn of the winter morning he took, with his own hand, that life which had heretofore been so bright, leaving his helpless wife and children to bear the evils he dared not face.

To be continued

Curious House-Inscriptions

Many old houses throughout the country have long been famous for the quaint and humorous inscriptions painted or carved on one of their exterior walls, says the London *Standard*. On the portico of Arley Hall, the seat of the Warburton family, there is inscribed this welcome:

"This gate is free to all men good and true;
Right welcome thou, if worthy to pass through."

And at Loseley House, Surrey, there is a Latin inscription over the doorway to this effect: "I am shut to an enemy, but am always open to a friend." Above the door of a house at Salvington, Sussex, in which Selden was born, there is a Latin couplet much to the same import; and Montacute House, Somerset, has these two lines carved:

"Thro' this wide-opening gate
None come too early, none return too late."

Under a variety of forms, we find the same maxim on different houses, and at Ferray Hall, in the parish of Almondbury, over one of the doorways, are the words: "An honest man may enter," and on the reverse side facing the spectator when leaving the premises: "A cheat may be off." In front of some almshouses at Leominster there is the quaint stone figure of a man holding a hatchet in his hand, and underneath there is this inscription:

"He who gives his money before he is dead
May take up a hatchet and cut off his head."

The story current in the neighborhood says that the founder of these almshouses came to want through being involved in building expenses for them, and actually had to seek refuge within their walls as one of the inmates. And on a set of widows' almhouses adjoining

Ford House, Devonshire, there is an equally quaint inscription:

"Is't strange a prophet's widow poore should be?
If strange, then is the Scripture strange to thee?"

At Bridge of Allan there is a house in connection with which there is a local legend that the man who built it, after ostentatiously signing his name, was obliged to sell off, whereupon his opposite neighbor inscribed this couplet on his house:

"Here I forbeare my name or arms to fix,
Least I or mine should sell these stones and sticks."

It is related, too, how Matthew Beckwith put over the door of his house: "If religion flourish I live," whereupon the rector, who lived opposite him, wrote above his own:

"I do not heed the man the more
That hangs religion at his door."

On the front of an old house known by the curious name of "Wise-in-Time" at Stoke Bishop, near Bristol, and which, in years past, had the reputation of being haunted, were these words inscribed in Latin: "As the body is to the mind, so is the house to the body," and upon each pilaster of the porch of West Harptree Manor House, Somersetshire, is this singular inscription: "Altogether vanity." This house and estate, now belonging to the Duchy of Cornwall, was probably the residence of Ralph Buckland, the famous Puritan in the time of James I., who left behind him the reputation of having been "a person who went beyond all of his time for fervent devotion."

An amusing anecdote is told of a commercial traveler who, on leaving Durham cathedral, where he had attended afternoon prayers, sauntered through the college and observed the Latin inscription, "Non vobis"—"Not unto us"—carved over the doorway of one of the houses. Meeting one of the vergers, he asked its meaning, who, thinking he was a stranger and hoping for an invitation from the doctor in residence, which in days gone by was usually given to strangers who attended morning and evening prayers in the cathedral, dryly answered: "The words, sir, mean, 'Nobody comes here but ourselves.'" At Grafton, Worcestershire, was a famous old manor-house belonging to the Talbots, and more anciently to the Staffords. It was, unfortunately, burnt down in the last century, except the doorway and entrance. Over one of the windows was this inscription:

"While every man is pleased in his degree,
There is both peace and unity;
Solomon saith there is none accord
When every man would be a lord."

There is a business-like inscription at Adare Manor, County Limerick, which records how "This goodly house was erected by Windham Henry, Earl of Dunraven, and Caroline, his Countess, without borrowing, selling, or leaving a debt, A. D. 1850." And at the old school at Great Blencowe, which was rebuilt in the year 1798, and where Lord Ellenborough received his education, are inscribed these lines:

"Ye youths rejoice at this foundation
Being laid for your edification."

On an old house in Chester are engraved these words, 'God's providence is mine inheritance," in connection with which there are two traditions current in the neighborhood. According to one story the inscription was put up in memory of its inmates escaping the ravages of the plague, it having been the only place in which there was not one dead; and another version informs us that it was for the piety of the owners, who so inscribed it that the plague was stayed there. Over the door of Hempsted rectory, Gloucestershire, is this couplet:

"Whoe'er shall pass within this door
Thank God for Viscount Scudamore."

And Mr. Hawker, the Cornish poet, put up the following lines over his parsonage at Morwenstow:

"A house, a glebe, a pound a day,
A pleasant place to read and pray.
Be true to Church, be kind to poor;
A minister for evermore."

Over a century ago Sir Richard Cox established a linen manufactory at Dunmanway, the seat of his residence, which flourished for many years. As an encouragement he gave a good house, rent free, to whomsoever, for that year, made up the greatest and best quantity of linen, and the following inscription in gold letters was placed in front of the house over the door:

"This house is rent free for the
Superior industry of the possessor."

This board was annually removed with great pomp and ceremony, and was popularly known in the neighborhood as "the table of honor." Over the entrance of Benthall Hall, Shropshire, is a Latin inscription to this effect: "Conduct thyself well and aspire to lofty things;" and over the doorway of a house in Alnwick might formerly be seen this inscription: "That which of old your father hath purchased and left you to possess do you dearly hold to show his worthiness." On a small house at Towcester, Northamptonshire, there is an inscription, bearing the date 1689, which runs thus:

"He that earneth wages
By labor and care, by
The blessing of God may
Have something to spare."

John Case, the astrologer, over his door inscribed this verse:

"Within this place
Lives Doctor Case."

And Addison says he made more money by this distich than Dryden by all his poetical works. A few years ago there was discovered on an old half-timbered house in Tewkesbury, hidden by more recent plastering, a very curious inscription in black letter, painted in red, which is certainly unique: "Three things pleaseth both God and man—Concord between brethren, amity between neighbors, and a man and his wife that agreeth well together. Four things hurt much the life of man—Tears, smoke, wind, and, the worst of all, to see his friends unlucky and his foes happy. These five things are rarely seen—A fair young woman without a lover, a young man without mirth, an old usurer without money, any great fair without thieves, and a fairhorn without musick." And an old house in Lincolnshire has this inscription, bearing the date of 1620: "This house gives, loves, punishes, preserves, honors—justice, peace, crime, the law, the good." At Harleyford, Marlow, there is over the entrance portico this warning: "If thou speakest evil of thy neighbor, come not nigh the door of this house." These old-house inscriptions might be extended, the custom of appending such mural mottoes having been extensively kept up on the continent; but only too many of them lose their point when translated.—*The N. Y. Evening Post.*

FROM MINNESOTA —"What a comfort I find THE LIVING CHURCH. I only wish it was large enough to last from publication to publication."

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children Hour.

Three Little Chicks

Three little chicks, so downy and neat,
Went out in search of something to eat:
Ter-wit, ter-weet!
Something to eat!
And soon they picked up a straw of wheat

Said one little chick, "That belongs to me!"
Said the other little chick, "We'll see, we'll see!"
Ter-wit, ter-weet!
It is nice and sweet,
Said number three: "Let us share the treat!"

One little chick seized the straw in his bill,
And was just preparing to eat his fill,
When the other chick
Stepped up so quick,
He hadn't a chance for a picnic pick.

They pulled, and they tugged, the downy things;
And, oh, how they flapped their baby wings!
"Ter-wit, ter-weet!
Something to eat!
Just please let go of this bit of wheat!"

Fiercer and fiercer the battle grew,
Until the straw broke right in two,
And the little chicks
Were in a fix,
And sorry enough for their naughty tricks,

For a saucy crow has watched the fight,
And laughs, "Haw, haw! It serves you right!"
So he snatches the prize
From before their eyes,
And over the hills, and away, he flies!

Josephine Pollard.

The Sweet Singer of St. Matthew's

BY AGNES DOROTHEA HEIBERGER

Ray Lynn was a choir boy, the soloist of St. Matthew's church, slight, fair, and possessing a wonderful voice. At the time of his birth, a ray of sunlight peeped in at the window and rested on him. His mother seeing it, said: "The sun has claimed him, and he shall be called Ray."

During his early years he was indeed a ray of sunlight. The rector of St. Matthew's loved him dearly, and so did every one with whom he had come in contact; impulsive and warm hearted, he made friends everywhere. He was frequently called "Little David."

Lately, his bright face was often clouded, his clear, boyish laugh was rarely heard, and alas, he allowed his temper the mastery at the slightest provocation. The praise his voice had received had made him vain; in pride, he forgot his sacred office and the import of the music he was wont to render so perfectly. Not a Sunday passed but he was reprimanded for some disturbance. His pranks and display of temper were becoming positively unbearable. The young clergyman talked long and earnestly to him, but of no avail; he grew more disorderly and overbearing.

At evening service on Easter Day his exceptional voice had stirred the hearts of his hearers strangely, as it rose and fell in the Resurrection anthem. Standing in the chancel with the lights shining on his soft, bright hair, his sweet, gray eyes uplifted, clad in his spotless vestment, he was the personification of purity and gentleness. He had never sung better, and his hearers with one accord likened him to an angel. But they did not see his heart. That heart was full of resentment at a fellow-chorister, and he was only singing his best through pique, and marring the awe-inspiring music by angry passion. Then, after service, he quarrelled in the choir room. The chorister who had already provoked him by sneering at him, now repeated the offense. So without a moment's warning, Ray had slapped his face. The rector came in just then, and seeing the angry boy standing with his cassock half off, his face flushed, and his hand upraised, he said sternly: "Lynn, what does this mean?"

Turning slowly the boy faced him, and remained stubbornly silent. Astonished beyond measure, the clergyman said: "For some time past your actions have been disgraceful, this is unpardonable.

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A boy who cannot control himself in this sacred place, is not fit to render the Church music, no matter how rare his voice. You may consider yourself out of this choir until Trinity, and even longer than that, if you have not improved."

Raising his chin haughtily, Ray turned towards the door, and said: "You can't get along without me, but I don't care." So the boy in that moment forgot the love this kind man had borne him, in fact, forgot himself. Startled and hurt, the rector put his hand on the boy's head, and bending it back, looked earnestly into the flashing eyes. Then he turned sorrowfully away, and in a tone that thrilled the others, he said: "Oh David, David, surely Saul's evil spirit hath entered your heart. My boy, I thought better of you."

Ray left the church, sullen and angry, kicking the gravel on the walk right and left. Not to sing until Trinity? He would get out of practice, and besides, how mother would lecture him about his temper, too; he hated to be preached at. "Yet, Irwin deserved all I gave him," thought he, "I ain't a bit sorry for it."

He entered his home sullenly, replying to his parent's questions and remarks by a curt "yes" or "no," and shortly after went to his room. His father and mother were pained beyond words by his action, but they made no reference to it, except when Mr. Lynn putting his arm around his wife, said sadly: "Our only child, too, Alice."

At midnight, Mrs. Lynn, unable to rest, went to Ray's bedside and knelt there in the darkness, praying for him. He was awake, but gave no sign. When she stooped and kissed him, and he felt her hot tears on his cheek, he did not even stir. After she left him, the rector's words rang in his ears, "Surely Saul's evil spirit hath entered your heart," but he tried not to heed them. Stilling his stirring conscience, he closed his eyes, went to sleep, and dreamed a strange dream. The room seemed to be filled with light; not an earthly light, nor the light of the moon or the stars, but a soft, silvery glow. There was a sound of sweetest music, too, as if all the harps of the kingdom were being played, growing louder and more distinct. An angel in pure raiment came in at the door; stars sparkled on his head, and his wings were of shining pearl. A perfume surrounded him like that of the Easter lilies in the church that day. Coming to the boy's bedside, the angel stood and looked so steadily down at him with his luminous eyes, that he cried out, "Oh, don't!"

"Ray," he began, and his voice was like the sweet music he had heard, "you have weighted your guardian angel so heavily with your sins, that he can bear no more, and I have brought them to you again. In this box are all your wrong actions."

A great black box was placed on his bed.

"In this one," continued the angel, "are your mother's sighs and tears for your coldness." Another box was placed beside the first. "And, in this one, are stored your pride and ingratitude." This box was larger than both of the others and covered the whole foot of his bed.

"Take them off," he cried, covering his eyes, "they are too heavy."

"Others," the angel said, regarding him sorrowfully, "have borne them these last years, now you must take them on yourself."

"I will be good, I will be good," he sobbed wildly, "only take them away again.'

"No one but Christ can do that, and you have wholly forgotten the lowly, humble Saviour," replied the angel.

Springing up he threw himself at the angel's feet. "It's Saul's evil spirit, it is, it is," he cried, "take that away, and I will be good."

The angel continued, "I have not that power, but you can go to Christ Who has; He is merciful. May he pardon you and release you from that evil spirit, and make you reverent, dutiful, loving, pure and truthful, and take away your pride." Stooping, he touched the boy's head, and slowly faded away.

He awoke, and found himself on his knees in the middle of the room. Just then his mother's gentle voice at his door said, "Ray, my darling, it is almost breakfast time." He checked the usual cross words on his lips and called out, in his old cheery voice, "All right, little mother."

His prayers that morning were reverent and heartfelt, for he prayed for "the inward spiritual grace." After that night's experience he improved. True, the angry words were often spoken, and the treacherous temper flashed forth, yet he tried again; he resolved to subdue his tyrants. The old sweet looks and the frank ways were slowly gaining dominion once more, and the love thoughtlessly rejected was given to him threefold, and accepted. Yes, little David was all the truer for that brief trial.

On Trinity Sunday he entered the choir once more. None in the vast building but rejoiced to see him installed again. 'Little David is back," "Little David is here to-day," 'Oh, look, there is little David," was whispered around as the choir marched in, led by the sweet-faced lad. "How fair the boy is," thought the rector, as he watched him during the service. In the anthem his peerless voice had an added charm, for he sang not because he could sing, but because his boyish soul was filled with the love of the Father, which thus sought expression.

After service he went to the rector, and with a shy look said, "I guess if you help me, Saul's evil spirit won't come back."

"My David needs the help of the One Who only can give it," the clergyman replied with his old friendly smile, putting his arm around Ray's shoulder.

"Do you forget all my badness," the boy asked, surprised.

"It was forgotten long ago. The thing that pained me most was to see your place empty all this time, but I knew that it must be, if you were ever to be yourself again. You needed that lesson, little friend. And now, David, may God Almighty strengthen you, and daily increase in you His manifold gifts of grace for the love of his dear Son, Jesus Christ."

With bowed head, Ray Lynn received the blessing, and left the church, truly humble, at last

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Some years ago there lived and worked in Italy a great artist in mosaics. His skill was wonderful. With bits of glass and stone he could produce the most striking works of art—works that were valued at thousands of pounds.

In his workshop was a poor little boy, whose business it was to clean up the floor and tidy up the room after the day's work was done. He was a quiet little fellow, and always did his work well. That was all the artist knew about him.

One day he came to his master and asked, timidly: "Please, master, may I have for my own the bits of glass you throw upon the floor?"

"Why, yes, boy," said the artist. "The bits are good for nothing. Do as you please with them."

Day after day, then, the child might have been seen studying the broken pieces found on the floor, laying some on one side, and throwing others away. He was a faithful little servant, and so year after year went by and found him still in the workshop.

One day his master entered a storeroom little used, and in looking around came upon a piece of work carefully hid behind the rubbish. He brought it to the light, and to his surprise found a noble work of art, nearly finished. He gazed at it in speechless amazement.

"What great artist could have hidden his work in my studio?"

At that moment the young servant entered the door. He stopped short on seeing his master, and when he saw the work in his hands a deep flush dyed his face.

"What is this?" cried the artist. "Tell me what great artist has hidden his masterpiece here?"

"O, master," faltered the astonished boy, "it is only my poor work. You know you said that I might have the broken bits you threw away."

The child with an artist soul had gathered up the fragments, and patiently, lovingly wrought them into a wonderful work of art.

Do you catch the hint, little people? Gather up the bits of time and opportunity lying about, and patiently work out your life mosaic—a masterpiece by the grace of God.—*Exchange.*

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Common Table Salt

THE MANY USES TO WHICH IT CAN BE PUT

There is no article of common use more often put on the table in a slovenly way than the ordinary salt. It should be pulverized, and in order to do this the salt should be frequently dried and sifted. Special table salts, which are sold at the stores, are usually prepared by mixing a certain percentage of cornstarch with the pure salt. The starch acts as an adulterant, and while it is harmless in the salt for ordinary table use, it would not improve the seasoning qualities, and in the case of clear soup would add enough thickening to partly destroy its clearness. The same objection applies to adulterating salt in this way, though it be harmless, that there is to adulterating all other condiments. Considered all in all, a fine salt, dried in the oven and sifted occasionally, is the very best for all purposes. Heat the salt as hot as possible in the oven for at least ten minutes. Then crush it fine with a potato masher and sift it through a flour sieve. Store it in an earthen jar and set it on a high shelf in a dry closet. Treated in this way it will not cake. The only reason for its caking is dampness. Salt which is exposed to the air in a common salt cellar is quite likely to become lumpy, and for this reason the salt box kept in use in the kitchen should be covered.

We do not, as a rule, use enough in our food, and if we realized how much more palatable most things would be with a greater quantity of it, this, aside from healthfulness, would induce us to partake more freely. It keeps the blood purer. It makes the skin better, consequently. It aids digestion, and "settles" our food more satisfactorily.

A half teaspoonful of salt in half a glass of water three times a day, after meals, will cure dyspepsia, strengthen the stomach, and aid digestion. The same drink will also cure heartburn, sour stomach, and hiccoughs. Warm water and salt is a most soothing lotion for weak, tired eyes, especially if applied upon going to bed.

Strongly salted water, either hot or cold, is an excellent gargle for sore throat, and for a new cold no surer cure can be found than this same remedy "snuffed" up the nose frequently. It will break up the cold every time, and it is claimed the same will cure nasal catarrh.

Hot salted water injected into the bowels as long as it can be retained will cure inflammation, relieve flatulence, and regulate the bowels. For hemorrhagic trouble of the same, it is most efficacious. In fact, salt is a common remedy in any hemorrhagic affection.

Nothing is more refreshing and strengthening than bathing in salt water, hot or cold, and if you cannot reach a seaside resort, put a teacupful of salt into your bath tub every night or morning, or both, and note the good effects. Weak infants and children are thus often made strong and healthy, and adults find it most beneficial.

For neuralgia in face or jaw, a flannel bag filled with very hot salt, heated in a pan or fry pan, applied frequently and often renewed, keeping the head well covered, will cure the trouble, and if an aching tooth be decayed, a little salt dropped into the cavity will kill the pain.

Good laundry women always rub their hot irons in salt to make them smooth before putting them upon fine starched goods; and it does clean them beautifully—better than wax.

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Colored prints and muslins, likely to fade when washed, can be "set" with salt and water, and their pristine brightness never afterwards lost, no matter how hard the washing. This is especially true of blue, and mourning prints of white figures on a black ground so treated will be black to the end of the chapter.—*Good Housekeeper.*

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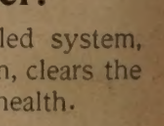

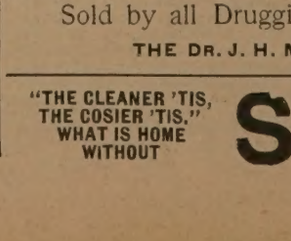

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